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UNIV OF
CALIFORNIA



W. STEWART ROSS

"SALADIN"

(See pages 18 and 25)

THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by Scientific Methods.

Vol. V. LOS ANGELES, JANUARY, 1907. No. 1.

From the Los Angeles Daily Times.

A THANKSGIVING PRAYER.

BY WILBUR D. NESBIT.

"I beseech you to cease to regret your lack of prosperity. Thank God you have work and struggle before you."

—*John D. Rockefeller, Jr.*

I THANK Thee, Lord,
That I have not
A golden hoard
In some safe spot,
And don't hold sway
In any State
Where juries may
Investigate.

O, I rejoice
At this great boon ;
I lift my voice
In thankful tune
That from my lack
I almost starve
For canvas back
I cannot carve.

I am so glad,
Indeed, that I
Have never had
The cash to buy

A palace grand
Or castle great
Or miles of land
For my estate.

It is to me
A lasting joy,
One that shall be
Without alloy,
That I may jump
Into the ditch
While autos bump
By, with the rich.

My heart is thrilled
With gratitude,
My bosom filled
With thankful mood,
Because I'm sure
It now appears
I shall be poor
Through all my years.

For The Humanitarian Review.

A FUTURE LIFE? RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

EIGHTH PAPER—DOES SPIRITUALISM DEMON- STRATE A FUTURE LIFE? (CONTINUED.)

IN my observations of the performances of platform "test" mediumship I will mention the only incident of any importance wherein I was the recipient of the so-called test, as it will serve as a rather striking illustration of the principle upon which one of the most "convincing" forms of communication is made by honest mediums and the *rationale* thereof which I shall presently offer.

§ 65.—A REMARKABLE PLATFORM TEST.

In the winter of 1902-3, at one of the meetings of the Los Angeles Liberal Club, a lady medium stood upon the platform and undertook to demonstrate the reality of spirit communications. She seemed to succeed to the satisfaction of some and the bewilderment of others, and to utterly fail with some—as is usual in such cases.

During the performance I sat directly in front of the medium. I was wholly unacquainted with her, never having even seen her before, to the best of my knowledge, and I am confident she knew nothing of my history or of my relatives; and there were none of the audience that knew anything about my deceased relatives, all of whom died many years before in "the East," as we Californians say—that is, in Ohio, Illinois and Michigan. After she

had made several attempts in behalf of others, the medium suddenly said to me, "There is something for you, but I cannot see distinctly who it is: give me your hand." And she stepped down from the platform and grasped my hand, held it about a minute, and then stepped back a few feet, put her hand to her forehead for a moment, and said: "There is a lady standing here who says she is your mother. Her name is Jane, and her message to you is, 'God bless you!' She says you have seven near relatives in the spirit world."

This to many would have been a very convincing test. 1, my mother died some years before, a fact which I am quite sure the medium nor no one else present, but myself, knew; 2, my mother's name was Jane; 3, seven near relatives were dead—mother, father, brother, sister, and three sons—and this was unknown to all present except myself, and, 4, even I did not know objectively that there were just seven of them—I did not remember that I had ever counted them, though I knew each was dead. But the emphatic message, "God bless you," was not at all characteristic of my mother, for she was of a somewhat skeptical and undemonstrative turn of mind, her religion was practical ethics, and I am quite sure that I never heard her make that expression; but of my father it would have been eminently characteristic.

How do I explain this communication of facts only to myself known before, if not upon the Spiritualistic hypothesis, or that of trickery? I do not believe that the spirit of my deceased mother, or of any other dead person, had anything to do with it, nor yet that the medium did anything in the way of trickery or intention to deceive. The "communication" was from my own subconscious mind—mind below the plane of consciousness—through the sub-conscious mentation of the medium, a process of thought-transmission as compared with the ordinary use

of spoken or written words heard or seen objectively in some degree analagous to the process of wireless telegraphy and voice-transmission as compared with transmission by the use of a wire and the ordinary telegraph and telephone. That such sub-conscious transmission and apprehension of unspoken thought is possible under certain necessary conditions, and is often actualized, I am led to believe after much study of the subject and experience and experimentation.

I am aware that many materialists, who have not investigated the subject, pooh-pooh this theory, thinking it to be a mere superstition believed in by over-credulous people only, and mistakenly thinking that it is a spiritistic notion ; but the theory is in no degree dependent on any kind of spiritism, and is as completely physical and materialistic as that of wireless telegraphy, the influence of the sun and moon in causing the tides, the attraction of the magnet or the phenomenon of gravitation. And it is no more mysterious, "occult" or rationally unbelievable than was ocean telegraphy a hundred years ago, or the telephone, wireless telegraph, electric light and power, only half a century ago ; and, I think, it will be as scientifically and practically demonstrable as any of these in the near future. I also know that some Spiritualists use this theory, or rather a similar one, in their attempts to explain the rationale of spirit communication, and to make it appear rational and scientific ; and that this has caused much of the prejudice of materialists and physicists against it. However, two principles of modern science oppose this use of the theory : first, the inadmissible use of a groundless assumption as a premise—the assumption that certain phenomena are caused by disembodied spirits ; second, the inadmissible use of an occult, or unusual, or bizarre explanation of phenomena that may be

satisfactorily accounted for when attributed to known adequate causes and explained on simple, accepted principles. It is not the belief in any of the wonderful phenomena of nature that constitutes superstition, but belief in false causes of the phenomena. To believe in the existence of volcanic eruptions, earthquakes, storms, fires, floods, etc., is not superstition, and to attribute them to known natural causes is science and common sense; but to attribute them to vindictive gods, "an angry God" or a "mysterious Providence," above or "behind" nature, is gross superstition.

§ 66.—A STUMBLING-BLOCK REMOVED.

It may be asked, "If the alleged communication was from your own unconscious thought [memory], how do you account for the un-characteristic message, 'God bless you'?" In this way: Memory is of two kinds, conscious or active, and unconscious or passive. While one is thinking of something that occurred in the past, the memory of the occurrence is active and conscious; during the time the occurrence is not being thought of, the memory of it is passive and unconscious. That this latter kind of memory exists is proved by the fact that it may be aroused or called into activity and consciousness, an act we call recollection; we often speak of such an act as "recalling the fact." Furthermore, this passive memory may become unconsciously active, as when one for instance, puts a letter in his pocket with the intention of dropping it into a mail box on his way down town, and falling into company of a friend mails the letter while his conscious thought is concentrated upon the subject of conversation, and after the conversation ceases he suddenly recollects that he was to mail a letter and searches his pockets for it in vain, but after a considerable effort he dimly recollects of mailing it. This is an example of the reflex action peculiar to

sub-conscious mentation—the “subjective mind,” of Dr. Thomson J. Hudson—and shows how it is the basis of automatism. But this sub-conscious activity of memory is far from infallible, and often leads one to do the wrong thing or commit a most ludicrous or disastrous act. For instance, one may speak to someone (say his own child) with whom he is perfectly well acquainted and call him by the name of another person well-known to him. This liability of the sub-conscious active memory to error and confusion explains the mistake of the medium in saying that my *mother*, instead of my *father*, said “God bless you.” He always thus closed his letters to me, during several years’ separation, and that fact retained in my unconscious memory was erroneously reproduced objectively by the medium—a quite natural confusion. And the fact that she mentioned this true characteristic of my father is circumstantial evidence that she got it from my sub-conscious memory; and the fact that she attributed the remark to my mother instead of my father is only an incidental result of the above-mentioned liability to error and confusion of the passive memory being called into unconscious activity. The persistence of this unconscious activity of memory to the permanent exclusion of the conscious memory and power of normal recollection is a form of insanity, and hence the fallacy of insane thought. And hence the well-known tendency to insanity of mediums and so-called psychics who over-indulge in the exercise of this substitution of unconscious action for conscious action of memory. Herein lies the danger and evil of such practice.

§ 67.—AN OBJECTION ANSWERED.

In the above account I said that I did not consciously know that just seven of my near relatives were dead, until the fact was announced by the medium, and this

may be urged by some in objection to the theory that the communication was from my own mind and not from a disembodied spirit. Here is the explanation :

The sub-conscious passive memory may retain facts once consciously known but objectively forgotten ; that is, the mind has no associated facts to enable it to re-collect them, for all recollection is effected by means of association—by "chains of associated facts." So that while I could not then remember that I had ever noticed that I had just seven deceased near relatives, I may really have done so at some time in the past, and this is not only possible, but quite probable. However, this probability is not the only explanation of this seeming incongruity. There is another psychological principle that affords a positive basis of explanation.

The mind is capable of performing not only simple but extremely complicated arithmetical calculations, even with astonishing celerity, sub-consciously. It is upon this psychic law that the so-called mathematical prodigies (as the famous Zerah Colburn, for instance,) are able to perform their wonderful mathematical feats. In such cases the "prodigy" is wholly unable to explain or tell how he performs his solutions, because he is not conscious of any objective calculation, and the solutions of even very intricate problems are practically instantaneous. Objective education does not improve this faculty, but the reverse ; and while it is more usual in childhood, it generally disappears more or less as the person grows older. These facts show the subjective nature of the mentation. Such prodigies are simply "psychics ;" that is, their minds to an unusual degree work sub-consciously instead of consciously. Having had this "faculty" to some extent in my boyhood years, I am more than ordinarily able to realize the fact of its existence and understand its cause and modus operandi. But all I can say

as to the *how* of my instantaneous answers to arithmetical questions which it was impossible for me to answer by deliberate calculation, is, that I answered impulsively—spoke the very first answer that came, flash-like, into my mind. Now, in the above instance I knew that each of the seven relatives were dead, and by a sub-conscious process I unconsciously gave the total as seven.

This sub-conscious mentation is not confined to arithmetical operations; it is plainly apparent in music, art, poetry, real literature, eloquent oratory, true dramatic acting, and all automatism. It is the basis of what has been erroneously called "intuition" and "inspiration," and is characteristic of "genius." Though it is often astonishingly correct, it is far from infallible. It is not a super-human "gift," or even a super-animal acquirement; for it impels and guides birds in their migrations and their nest building, and the bees in their comb building, queen raising and honey storing, etc.

§ 68.—A CURIOUS SCIENTIFIC DEMONSTRATION.

Argument, definition and explanation are more or less convincing, but most people are "from Missouri" and demand that "you must show *me*" to be convinced. I will now respond to the demand for a demonstration of sub-conscious mentation producing visible mechanical movement subjectively to objective auto-suggestion. You need no medium, or other person present to assist or deceive, nor any complicated or mysterious apparatus. I hope each and every reader will try this simple experiment:

'Take a thread about eighteen inches long and tie one end of it to a heavy finger ring, or any other convenient article of similar size and weight; retire to a room or place where you know no other person will intrude; sit down, and hold the free end of the thread between the thumb and forefinger of the right hand and hold the

hand above the forehead in such a position as will allow the ring or weight on the thread to hang level with and about ten inches from your eyes. Sit quietly a moment with the eyes and attention fixed upon the weight, and say, as if speaking to the little pendulum, "Swing to the right and left, swing to the right and left," repeating the command over and over until the pendulum is swinging with long movements and as long as you wish it to continue, holding (as you will suppose) your hand perfectly still. Then change the command to, "Swing to and fro," repeating as before. Then say repeatedly, "Swing around in a circle—around and around," repeating often, as before. The pendulum will swing in each case in obedience to your commands, changing from one to the other without stopping; and you will all the while be unconscious of moving your hand, although that will be just what you will do to make the pendulum swing!

Notice these features of this experiment: The subjective mentation obeyed the objective commands and made the hand to swing the pendulum though the objective mentation tried to prevent such movements. Apparently the pendulum was moved by the direct command, but it was really indirectly through your sub-conscious mentation and your hand. This experiment ought to convince anyone that a medium may honestly believe that a "spirit" is moving her hand to write when she is really but unconsciously moving it herself; or that a "spirit" is directly tipping a table under her hands when she herself is unconsciously tipping it *with* her hands.

In conclusion, I find that all Spiritualistic phenomena are of "this world" only—"of the earth earthy"—and are not at all a demonstration (or even remotely in evidence) of the existence of spirits or of a future life.

[*To be continued in THE REVIEW for February.*]

For The Humanitarian Review.

"LITTLE JOE JIM."

A 75-year-old Freethinker to His Little Freethinker Grandson.

BY E. A. FITCH.

BABY BOY! Baby Boy! see how he goes!
"Rings on his fingers and bells on his toes!"
Step full of purpose and head full of whim,
Over the carpet goes little Joe Jim.
Peekaboo! peekaboo! Tell if you can
What has become of our brave little man?
Hunts the house over from garret to cellar,
Mama don't know where, and no one can tell her.
She searches the closet—then looks on the stair,
Questions the kitty—then quite in despair,
"What a queer fix!" she exclaims with a vim,
"And where shall we ever find little Joe Jim?"
Sudden, there hubbles a shout of delight!
Sudden, two laughing blue eyes come in sight
Right in the corner, behind Grandma's chair!
Who thought of finding the sly youngster there?
He crows like the hens and "moos" like the cows,
Pats the old horses and grunts like the sows;
All things that live are companions to him,
And a fellowship feeling has little Joe Jim.
Peary and Wellman may seek the north pole—
He'll find it first, bless his brave little soul!
'Tis up in the attic, our hero declares,
And laughing at dangers, mounts the long stairs.
Fond of his sugar-plums, rations and toys,
Pleased with excitement and rattle and noise,
Filled with humanity up to the brim—
One-year-old baby is little "Joe Jim!"

Wilmington, Vt., Nov. 4, 1906.

Written for "The Humanitarian Review."

PROFESSOR WAKEMAN'S "SCIENTIFIC ULTIMATE."

BY C. B. WAITE.

I WISH to express my unqualified approval of the article by Professor Wakeman in the December number of THE REVIEW, entitled "The Scientific Ultimate," and my full agreement with the doctrine therein stated and elucidated.

The Professor, in support of his views, cites a passage from the great poet-philosopher, Goethe, which he correctly and beautifully translates. But he could have gone back in history nearly two thousand years and could have quoted from Appollonius of Tyana, of the first century of this era, the following :

"There is no death of anything, except in appearance ; and so, also, there is no birth of anything, except in appearance. That which passes over from essence into nature, seems to be birth, and what passes from nature into essence, seems, in like manner, to be death ; though nothing really is originated, and nothing ever perishes, but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence, but is always the same, differing only in motion and condition."

In another passage, carrying out the same idea, he says : "By what other name, then, than First Essence, shall this rightly be called ?" And in another : "No thing is ever created or destroyed."

This is not a doctrine of metaphysics, which is a quagmire in which we can find no firm footing. It is a doc-

trine of the highest physics; hence of practical philosophy.

Thus when we find a doctrine advanced by the best thinkers of the age and again by the best thinkers of another age, we need not hesitate to fall into accord though the ages may be two thousand years apart.

The doctrine is of such a nature that it can neither admit of change or improvement.

Chicago, Dec. 9, 1906.

Written for "The Humanitarian Review."

A SPIRITUALISTIC VIEW OF THE QUESTION OF A FUTURE LIFE.

THIRD ARTICLE.

BY MRS. C. K. SMITH.

I WILL begin my third article by quoting the closing words of Judge Ladd's excellent article in the November HUMANITARIAN REVIEW, on "The Believer and the Unbeliever": "Truth alone can stand, and it will outlive the storms of persecution."

Neither the believer nor unbeliever have any power or influence over the truth, either by what he may say or what he may do. He can only actuate or deter some of his fellow men as to looking into the same according to the believer's or the unbeliever's standpoint. This is too self-evident for remark.

Judge Ladd's laudable endeavor is to demolish error and help build up that which he conceives to be the truth, and this is exactly what the Editor is trying to do in his discussion of a future life. For himself individually he, like many others, is no doubt in sympathy with the able New-Englander, E. A. Fitch, who has the question settled in his own mind.

The Editor's exegesis on T. J. Hudson's hypothesis of

the subjective mind is admirable, and many will thank him for it. Further on I may refer to the harm that some of Dr. Hudson's fallacious arguments have done and are still doing, and consequent sorrow to himself.

As for New Thoughtists, Christian Scientists, Reincarnationists, etc., they are only side issues—all believing in continued life after the death of the body. Some of the Second Adventists believe in the annihilation of the wicked (only the righteous attaining eternal life), which is certainly more humane than thrusting them into eternal burnings, never to be consumed. Col. Ingersoll was correct: How could any human being be happy with such a cruel belief?

If I rightly understand the doctrine of so-called Materialists, they expect to live in the future only by the effect of their example and what they accomplish during their brief life here in the body. Hence for their own present comfort and the benefit of posterity they aim to have their influence uplifting and helpful, those aided imparting the same to the next generation, and so living on in the hearts and lives throughout time. This, so far, illustrates Spiritualism, as I understand it. Helping others and doing well is the only way to help themselves. We make our own heaven and hell. Happiness in the future depends upon the use made of the present. We bear the results of our own wrong doing, no pope or external body to lean upon. More alive after leaving the body than before. No sham—all is reality. More readily recognizing comrades in their spiritual bodies. Swedenborg, whose followers believe he was illuminated to know, says that often persons will be in the spirit world some time without being aware of it, so similar is it to the one they lived in in the form. No injustice will be meted to any; not all alike in oblivion, but reward of merit. The prompting motive of every act is regarded.

We all know that good, honest people do differ as to

what they think is right and best. Is it more important that we think alike than that we look alike? Each has a separate duty to perform; let him do it to the best of his ability, allowing others the same liberty.

"Truth alone can stand, and it will outride the storms of opposition."

San Diego, Cal., Nov. 5, 1906.

Written for "The Humanitarian Review."

HELL: ITS PAGAN ORIGIN.

BY JUDGE PARISH B. LADD.

THE belief in a hell, like all else in Christianity except its bloody persecutions, had its source in paganism. This belief dates far back in the night of savagery. It was held by the ancient Egyptians, Chaldeans, Babylonians, Hindus, Scandinavians, Etruscans, Phœnicians, Carthaginians, Grecians and Romans. Although the Hebrews did not believe in a future life, they took this belief by inheritance from Babylon, and held it as an heirloom, with no use for it other than to force the worship of Adonai, the principal god of Phœnicia, under the name of Jhvh (Jehovah), who threatened punishment in this life for disobedience.

The hell of the pagans was located somewhere in the earth; the Hades and Tartarus of Greece, in the center of it. With the pagans, it was a fireless, dark abode—a place of punishment for evil deeds, shut out from the light of the sun-god, who, from the remotest antiquity to the present, has held the first place in the world's vast pantheons under the different names of the numerous religious systems. The Christian of today is praying to this divinity, under the proper name of Jehovah, for light and guidance along the pathway of life, and for salvation from the firey Hinnom of the Jews.

With the Egyptians and, if I mistake not, most other pagans, at death the good and evil deeds were supposed to be weighed, and a preponderance one way or the other determined whether the soul was to be sent to hell or to heaven; that is, whether it was to dwell in the light of the sun-god, or be consigned to the dark abode in the hell of earth. By a close observance, one will see that this is just the position of the Christian belief at this time. With the pagans salvation from hell depended on good deeds; in this respect the Christians totally ignore good works and substitute mere belief—a belief in the unbelievable—as a means of salvation. A mere glimpse of of this difference must convince any but a stupid Christian of the superiority of paganism over Christianity, even though both are at variance with all known human experience and an insult to our reasoning faculties.

The conception of a hell necessarily carried with it that of a presiding official, a wicked spirit, the Prince of Darkness, whose business is to torment the damned; his emblem is a serpent of the most deadly kind; an animal, because of its deadly poison, more dreaded than all others. This emblem has come down through all the pagan nations and was the most subtle creature in the Babylonian legends of creation, and from which the Hebrews engrafted this symbol into their religion, and gave it to the Christian Fathers who have used it to terrify the ignorant.

The Hebrews having borrowed this hell from the pagans and not believing in a future life, were at a loss to find a use for it. But the Levite rabbis found use for hell as a means of punishment for refusal to worship Jhvh. Only with the Scandinavians was hell a cold place, filled with icebergs, while with the Christians it is a fiery furnace which is never quenched. This cruel device has been the source of an endless amount of mental suffering.

The biblical hell is variously called Sheol, Hades, Gehenna and Tartarus. The term Sheol occurs in the Old

Testament 65 times, hell 31 times, grave 31 times, and pit 3 times; all having the one meaning, a dark abode in the earth—often used by the Hebrews to mean grave. In the Septuagint the equivalent for Sheol is Hades, occurring in the New Testament 11 times; in ten of them it is rendered hell. So hell renders Gehenna 12 times.

The Hebrews often used this word to signify the valley of Hinnom, a place desecrated by sacrifices to Moloch, and because used as a depository for garbage and the dead, which were there consumed by fire: hence the fiery Hinnom or hell. The word Tophet occurs 9 times in the O. T., and originally meant the grave in Hinnom defiled by idolatries.

The Christians in their zeal for piety and their love of power at an early date adopted and engrafted onto their own system this relic of barbarism, lighted fire therein, using brimstone for fuel, and have kept the fire going since the days of Constantine as a fit place for punishing unbelievers.

Rev. Algernon S. Crapsey, the rector of St. Andrew's Protestant Episcopal Church of Rochester, N. Y., who was recently found "guilty" of heresy, in a letter to the bishop of his diocese renouncing his ministry, reaffirmed his belief that "the notion that the origin of Jesus, the Son of Man, was born without a human father" is without foundation in history. "When I say of Jesus that he ascended into heaven, I do not mean and cannot mean that with his physical body of flesh, blood and bones, he floated into space, and has for two thousand years been existing somewhere in the sky in that very physical body of flesh, blood and bones. Such an existence would seem to me not glorious, but horrible." . . . "When the great tribunal of free thought has decided this contention, the men who administer the church on earth will conform to this decision."

FAITH AND REASON.

Dr. A. A. Bell, of Madison, Ga., has sent to THE REVIEW the following, with a request that the editor "make a few remarks thereon, asking the clergy to consider the four items, which I have numbered, and to test their minds, if they compare the thoughts with reason, and if they can have faith in their verity." In publishing this request of the Doctor, the necessity of any editorial remarks is obviated.

Herbert Spencer, in his *Autobiography*, referring to his twentieth year, wrote :

[1] "Criticism had not shown me how astonishing is the supposition that the cause from which has arisen thirty millions of suns with their attendant planets, took the form of man and made a bargain with Abraham to give him territory in return for allegiance."

[2] "I had not at that time repudiated the notion of a deity who is pleased with the singing of his praises and angry with the infinitesimal beings he has made when they fail to tell him perpetually of his greatness."

[3] "It had not become manifest to me how absolutely and immeasurably unjust it would be that for Adam's disobedience (which might have caused a harsh man to discharge his servant) all of Adam's guiltless descendants should be damned, with the exception of a relatively few who accepted the 'plan of salvation' which the immense majority never heard of."

[4] "Nor had I in those days perceived the astounding nature of a creed which offers for profoundest worship a being who calmly looks on while myriads of his creatures are suffering eternal torments."

"But, though definite propositions of this kind had not arisen in me, it is probable that the dim consciousness out of which they eventually emerged produced alienation from the established beliefs and observances."

* * * * *
IN MEMORIAM: SALADIN.

BY THE EDITOR.

SALADIN is dead ! How hard it is to realize that one who but yesterday lived so strenuously in the intellect and sentiment of men and women throughout the reading world today is dead ! But, though the Saladin of clay—of flesh and blood and BRAIN—is dead, the Saladin of immortal truths and noble sentiments disseminated in the minds of men still lives and will continue to live as passing on from generation to generation his humanitarian spirit continues to inspire men to think and let think, to be sincere and love the truth, to cherish good and beautiful sentiments, and to live noble lives.

WILLIAM STEWART ROSS ("Saladin"), the Agnostic and Humanitarian, editor of the *Agnostic Journal*, of London, Eng., and author of many excellent prose and poetical works, died on the morning of November 30th at his home in Brixton. He had been a sufferer from locomotor ataxia for several years, but his friends outside of his family and near neighbors suspected no danger of a fatal ending at that time, and the news of his death has come to most of his thousands of admirers and devoted friends as a severe shock—as one of them expressed it, "it came 'like a bolt out of the blue.'" Saladin (his pseudonym, by which he was best known), though confined to his bed for about two months preceding his death, continued his editorial writing almost to the last hour. He had been suffering much from insomnia, and his last words were, "I feel an irresistible desire to sleep. But, strange ! It does not come as it usually does." And then he immediately fell into that "strange" sleep which

"knows no waking." His end was eminently peaceful, and such as he and all of us would desire.

The funeral took place on December 6th, and Saladin's body was laid in a grave not far from that of his former friend, Charles Bradlaugh. The coffin was embowered with a number of beautiful emblematic flower pieces presented by members of his family and other close friends. There were appropriate brief eulogistic addresses made at the grave by Ernest Pack and Guy A. Aldred, coadjutors of Saladin on the *Agnostic Journal*, and G. W. Foote, President of the National Secular Society and editor of the London *Freethinker*.

Saladin left in bereavement a wife, one daughter and three sons, besides a large number of friends who well-nigh worshiped him as a demigod.

W. Stewart Ross was born of Lowland Scotch parents, in Kirkbean, Scotland, March 20, 1844, and was about 62 years and 8 months of age when he died. His parents were devout Presbyterians, and of course their son grew up on a regular diet of kirk and catechism. Indeed he, as a young man, contemplated making the Christian ministry his life-vocation, but gave up the idea before finishing his university education; Reason had succeeded Faith on the throne of his mind. He early began to write both prose and poetry for publication. After some success in literature he became acquainted with certain leaders in the Freethought movement, and soon identified himself with that cause, which proved to be the field of the life-work of his mature manhood.

As an author of books, his best-known works are: *Lays of Romance and Chivalry*; *Isaure and Other Poems*; *Woman: Her Glory, Her Shame and Her God*; *The Book of Virgins*; *Janet Smith*; *God and His Book*; *The Confessional*; *Did Jesus Christ Rise from the Dead?* and *The Book of "At Random"*—from his famous editorials in the *Agnostic Journal*. Some of his literary work was so excellent as to force acknowledgment and even admiration

of his theological opponents. .Saladin's career as editor of the *Agnostic Journal* was that which, doubtless, made for him more personal friends and enemies than anything else—especially his unique "At Random" notes therein. He was, like all reformers, ideosyncratic, and his ideosyncrasy was very apparent in his "At Random."

As a poet, Saladin stood high in the esteem of literary people of all religious beliefs and non-beliefs. One of his best poems, which was peculiarly applicable to himself at the time of his death, I will here quote, in part :

Draw the bolts, undo the bars,
 And let me go ;
 'Mong lilies kissed by dreamy stars
 Lay me low ;
 For here I'd rest my aching head,
 Here end my lifelong woe;
 Ye myrtles o'er the holy dead,
 I'm weary—let me go.

....

And I bequeath my rusting sword
 And withered wreath of song
 To kingly Truth, my only lord,
 And my hate of ruthless Wrong.
 I see them wending through the gloom,
 The hearse-plumes, sad and slow ;
 I hear the welcome of the tomb :
 I'm weary—lay me low.

For, dearer far than all your fame,
 And all your laurels now,
 Would be the ragweed's flowers of flame,
 And the death-damp on my brow.
 For I've been on life's reeling wave,
 It's ebb and doleful flow ;
 I've tried all mortal but the grave :
 I'm weary—let me go.

....

The winding-sheet's the saintliest gown,
 With it's folds of stainless snow ;

And sweet is the sleep in the dim, dumb town,
 That lies so cold and low.
 They've gone before from the False to the Real,
 All those whom I cared to know,
 And I'd join them again in the Land o' the Leal:
 I'm weary—let me go.

Draw the bolts, undo the bars,
 And let me go;
 'Mong lilies kissed by dreamy stars,
 Lay me low;
 For here I'd rest my aching head,
 Here end my life-long woe;
 Ye myrtles o'er the holy dead,
 I'm weary—let me go.

.....

The fadeless amaranth is dead,
 The daisy's eye is blind,
 The ravished white rose and the red
 Wail in the winter wind,
 And pants and longs my yearning soul
 With hectic throb and throe;
 I hear the eternal tocsin toll,
 I'm weary—let me go.

Robert G. Ingersoll very fully appreciated the great worth and work of his brother Agnostic, Saladin, as is shown in the following extract from a letter once sent to him by the Colonel to congratulate him on a birthday occasion :

"You have earned the thanks of all who really think. You have hastened the coming of that day when there will be found in the world's creed this at least: happiness is the only good. The time to be happy is now. The place to be happy is here. The way to be happy is to try to make others so, and when that day comes, those who by thought or deed have added to the sum of human joy will be saints, and on that calender will be found your name."

In an article in the *Agnostic Journal* on "Saladin's Fu-

neral, signed by the pseudonym "South Down," the writer well says :

"Saladin ever was, and ever remained, a thorough Freethinker. He alone, of all the old army of fighting heretics with whom I had any considerable contact, I can unreservedly call by the grand old title of Freethinker. In the stress of battle he, by the aid of his powerful and vivid imagination, could place himself in the position of the superstitious hordes of howling, frenzied fanatics, and although his blow was relentless, he always felt sorrow for, and not vindictiveness towards the foe. His Freethought permitted him to allow freedom of thought to others—even to his followers."

"Saladin was a Scot. and Scots imbibe metaphysics as, and with, their mothers' milk. For this reason I am afraid he will be misunderstood. . . . He was an Agnostic, because the logic of Agnosticism is irresistible. We are doomed to ignorance of noumenon; and Saladin thoroughly knew it. Yet the Scot in him forced him to metaphysical speculations, which he frankly acknowledged as speculations, and even idle ones at that."

In Mr. Aldred's address at the funeral, he remarked that "Saladin, in our belief, has not entered upon the enjoyment of the Christian's 'sure and certain,' not to say 'glorious immortality'; but he has secured a more glorious immortality by virtue of his spirit having entered into the minds of those whom he had freed from the gyves and fetters of theological superstition."

In the course of his funeral oration, at the burial, Mr. Ernest Pack said: "He suffered in silence, and worked for the pleasure of those who followed his words, not knowing the sacrifice the writing entailed. He could not even walk with assured safety; but he worked on. He worked on to the last—to within a few *minutes* of his end, when, too weak to hold even a pencil, he still directed. His body was enfeebled, but not that mighty brain which

neither shattered nerves nor agony had been able to affect."

Victor B. Neuburg, a frequent contributor of verse to Saladin's paper, has a good article in the *A. J.* of Dec. 15, in memory of his personal friend, the editor, from which I extract the following specially pertinent sentences :

"Saladin's creed was one that underlies every religion in the world. . . Saladin slashed and hewed at the grossly-materialized symbols that form the idols of the unthinking; the popular and absurd gods knew no mercy from him; he was not of a nature to easily brook compromise; he had but to perceive a lie to attack it with all his force. . . . Saladin, in a word, brought a magnificent brain garnished with high culture, and a faithful and magnanimous nature, as an offering upon the two altars of Truth and Freedom. And the sacrifice was not in vain. . . . So strong and idiosyncratic a personality as the dead Chief's could, in the nature of things, have no peer, and for this reason he leaves no successor—'his soul was like a star and dwelt apart.' . . . Such a man as he, born in our superstition-cursed day, could but be a leader out of the paths of falsity and a light-bearer through the mists of folly."

Mr. J. Kennard wrote an appreciative article for the *Journal*, from which I select the following :

"Saladin was a scholar, as is evidenced by his works, some of which must have entailed much study of ancient languages, history, and literature of science both ancient and modern, of the various religions of the world, including such a complete familiarity with biblical lore as many clerics might envy. . . . As a poet he will hereafter rank high. . . It is, to all Burns enthusiasts, well known that he won the silver medal for his poem on the occasion of the unveiling of Burns's monument at Dumfries by Lord Rosebery. . . . In concluding . . I would take the opportunity to express my sympathy . . with his bereaved family, and especially that noble lady who mourns the loss

of so good and highly-gifted a husband, and who was in truth a 'helpmeet' to him, working hard with him in the great cause, and, when he was stricken down, still continuing that work while gently tending and caring for his welfare as can none but a loving and faithful wife."

In an article on "The Passing of Saladin," Anthony Collins told of his last interview with Saladin—a most pathetic one—and then remarked: "I do not regret his death. Life could no longer be made endurable. His sufferings were acute, but they were purely physical, not mental. His intellect never failed; within a few minutes of his death he was writing his 'At Random'; but the pencil dropped from the poor, nerveless fingers, and sleep handed over her trophy to grim Mistress Death."

In the *Agnostic Journal* of Dec. 15, an editorial writer says: "Saladin was an extremely reserved man who had heroic ideals as to what was due to friends with whom he could not always co-operate. He abstained from giving any explanation, and was too proud to defend himself against covert insinuations. He suffered in silence. He gave his life, with his magnificent literary abilities, for Freethought. He sacrificed money, position and fame to attack Superstition, and his adherents scattered throughout the English-speaking world require some permanent record of his life's work, . . . and it has been suggested that a Life of Saladin shall be prepared."

In the same paper is published an appeal to the admirers of Saladin, from Mr. W. E. Howard Dewing, for the opening of a fund "for his widow, Mrs. W. Ross Stewart, who, for so many years, unflinchingly gave her time and energies to him, and I would ask all who can and will to give generously to this fund." Send all donations to Sydney P. Ray, 30, Canterbury Road, Brixton, London, S. W., England.

To a very fair life-sketch of Saladin in the *Dumfries and Galloway Standard*, and to the several contributions in the *Agnostic Journal*, I am indebted for most of the material for the compilation of the foregoing article.

THE HUMANITARIAN REVIEW.

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EDITORIAL DEPARTMENT.

FIFTH YEAR---VOLUME V.

With this issue THE REVIEW, like the sun-gods of paganism and Christianity in this respect at least, is "born again," and enters upon a new year and begins a new volume—the fifth. Too late now to say "Happy New Year," but not for, *I wish all Many Happy Years!*

OUR FRONTISPIECE.

In this number of THE REVIEW is printed an article in which is related some of the chief events in a peculiarly eventful life—the life of a peculiarly gifted person, and setting forth his many exemplary virtues and his rational beliefs and doubts, especially as to theology, the Bible, Christianity and human duty and destiny, set forth from the view-points of those so related to him and his work that they speak as with authority. It is hoped that every reader of this magazine will read carefully "In Memoriam: Saladin," and learn how an Agnostic could and willingly did sacrifice upon the altar of Truth, in behalf of Humanity, his birth-right to money, comfort, literary fame, and length of years, and at last in sublime peace

laid down his work and "fell into his long sleep like a tired child lying down to rest among its toys."

A special portrait of Saladin, the gift of an old and esteemed comrade of his, was presented as a supplement with the *Agnostic Journal* of Dec. 15th, and from that I have had a smaller engraving made to serve as a very appropriate frontispiece of this number of THE REVIEW.

WHAT "THE REVIEW" ADVOCATES.

In starting out upon a new year, it may be eminently proper and timely to briefly set forth anew the principles which THE REVIEW "stands for" and tries to maintain and propagate. First, as to some—

FUNDAMENTAL PRINCIPLES.

1. Natural Science, not supernatural inspiration, is the only revelator of the facts and laws of the cosmos and of the right relation of man to his environment, including his neighbors and all conscious sub-human beings.

2. The phenomena of nature, including human emotion, sentiment and thought, transpire invariably in accordance with immutable law and not as acts of a "free will" of either gods or men.

3. The universe, in its ultimate, consists wholly of matter in motion, and not of matter and force entity or spirit entity—"forces" being merely modes of motion, and "spirit" merely a phenomenon of the living brain.

4. All actions in nature, including the so-called voluntary acts of man and a supposed "Providence," are the necessary sequences of innumerable antecedent actions.

5. The existence of a personal super-human being or beings ("God" or "gods" and "angels") is yet an open question, but without any scientific affirmative evidence, as yet, though it is very probable that in some of the vast number of worlds in the universe there are intelligent beings far superior to man, but no more supernatural, and

no more aware of man's existence than is man of theirs.

6. So far as positive, objective evidence is concerned, there are no grounds for a knowledge or even belief that man's conscious personality continues after death; and though we are not justifiable in positively asserting that there is no future life, we may say that science does not as yet affirm it, and we do *not know*.

7. There is both good and evil in the relations of man to his environment, but neither good nor evil in any absolute or positive sense.

8. Happiness is the result of man's harmonious mental relation to his environment; health, of his right physical relation to his environment, and disease and unhappiness are results of wrong relations to environment.

9. The unconscious end (object) of life is the continuation of life; the conscious end is pleasure and happiness. Pain and Pleasure, misery and happiness, are not really ends, but Nature's means of compelling efforts to accomplish the real ends of life—preservation of the individual and the species and the evolution of "higher," that is, more complex and varied forms and specialized organs and functions.

10. The right course of conscious effort, then, is toward the attainment of health and happiness as leading to the real ends of life; and true wisdom consists in knowing how to so relate one's self to his environment as to bring health and happiness to himself and his "neighbor"—that is, the race (species).

Second, as to certain—

PROXIMATE PRINCIPLES.

1. Humane treatment of all sentient beings—human or brute—is as beneficial to the moral development of those who act humanely as to the physical and mental well-being of the recipients of such treatment.

2. Freethought implies the right and privilege of exercising one's own judgment in searching for truth instead

of relying upon self-styled ministers of (imaginary) supernatural beings; and Liberalism implies that others have this right as well, and that one freely recognizes it.

3. In recognition of the Fundamental Principle that the will is determined by heredity and environment (4), we are bound to be liberal and charitable toward all; and, in reform work and the application of penalties, we must act upon the principle of adapting the environment to the needs of those we wish to reform or restrain from crime.

4. In the agnostic relation to the theory of a future life, we are justifiable in assuming that the best preparation for any future life is the present life well-lived.

5. In the agnostic position as to the existence of an infinitely wise, good and powerful Deity, we are justifiable in assuming that, if "He" does exist, he is superior to the flattery of fulsome "praise" and too just and consistent to violate his own laws to "answer" our whimsical "prayers." And that the best "service" to such a being is our best service to ourselves and our fellow-man.

6. The most perfect "faith" is characterized by such a complete reliance on the immutability of the laws of nature, or the wisdom, goodness and power of Deity, if such a being exists, as causes one to refrain entirely from praying, praising or sacrificing.

7. The best and quickest way to get into "heaven" is to make it here and now; and the best and surest way to keep out of "hell" is to avoid the causes of unhappiness here and now—in both cases, on the principles of "one world at a time" and "living this life well the best preparation for any possible future world."

8. The Jhvh ("Jehovah") of the Hebrew mythology, and the Jesus Christ of the Christian mythology ("religion"), are on the same plane with other sun-gods, such as Zeus, Jupiter, Osiris, Horus, etc.—mere poetic personifications of natural objects and events.

9. The Bible is in no sense a supernatural revelation,

but a compilation of comparatively modern redactions of ancient myth-stories, etc.

10. The race is a solidarity—individuals are dependent upon one another—as the cells and organs form the solidarity known as the human body and are dependent upon one another; and this solidarity of society and interdependence of its individuals implies that absolute liberty, of either action or speech, is impossible, and the terms “liberty,” “free speech,” etc., are relative ones, implying limitations necessary to the integrity of society—that is, the matrimonial state, the family, the political State, the various societies, partnerships, etc., and the whole “human family.” The legitimate demand for liberty, then, is for the fullest degree of individual liberty consistent with the integrity of society.

11. On the scientific principle that “the whole is always superior to any of its parts,” society is superior to any of its individual members and its interests paramount.

12. Truth is based upon facts, and the propagation of ascertained truths should be by means of plain statement of facts, logical argument and demonstration; not by ridicule, verbal abuse or persecution of those we wish to convince and benefit.

Third, as to certain local (National) —

REFORM PRINCIPLES.

Complete separation of church and State, which embraces: 1. Taxation of church property; 2. No appropriations of public funds for sectarian institutions; 3. No employment of chaplains in any of the Government departments or institutions; 4. No prayers or other religious rites or ceremonies in Congress or any other department or institution of government, and no compulsory attendance of government officials or employes upon such religious ceremonies; 5. No use of any religious phraseology in official or judicial affirmations or “oaths.” 6. No official appointment of religious holidays, or compulsory observance of such holidays, including the Christian sab-

bath ; 7. No use of the Bible or any other sectarian book or sectarian parts of books in the public schools ; 8. No discrimination for or against candidates for office or government employment merely on account of their religious opinions ; 9. No recognition of the Catholic church or any other religious organization as a temporal power ; 10. Laws clearly defining such forms and degrees of obscenity as are unlawful and punishable, etc. ; 11. Marriage and divorce laws to be National and uniform for all the States, and marriage licenses to be issued by competent boards of examination as to physical, mental and moral (not religious) qualifications of applicants ; 12. Marriage obligations to be avowed before and certificates issued by U. S. officials, and entire non-recognition of all religious ceremonies and the performances of priests, as such.

"SIN AGAINST THE SPIRIT" OF SCIENCE.

In an editorial article on "The Message of Buddhism to Christianity," in the *Open Court* for December, is the following :

"We repeat a sentiment which we have urged again and again and which we hope will be heeded by the leaders of the Christian faith : Any faith that is irreconcilable with science is doomed. He who rejects science blights the life of religion. For the spirit of genuine religion is the same as the spirit of genuine science. Science is a divine revelation. Contempt for science and a deliberate suppression of reason is an intellectual sin ; it is the sin against the spirit which cannot be forgiven, but must, if persisted in, ultimately lead to eternal perdition."

HELL LOCATED IN THE HEAVENS !

In the *Liberal Review* for December is an article that may well supplement Judge Ladd's article on "Hell" in this number of THE HUMANITARIAN REVIEW. It is entitled "A New Location for Hell," by John D. Champlin. In it I find the following brilliant discovery by a Texas evangelist, as given in a Texas newspaper's report of a sermon on "Hell." The preacher acknowledged that he or anybody else "knows nothing about hell except what

they have learned from the Bible"! Mr. Champlin says:

"But the most interesting part of the preacher's discourse is an attempt to localize hell, in which, notwithstanding his admission that hell is not scientific, he attempts to utilize the discoveries of science. After reading a number of pages of scripture describing the abode of the damned as a lake of fire, he says: 'There is an object in space which astronomers had called a nebula until the great Lick telescope was turned upon it. Then it was seen to be an immense conflagration, larger in diameter than the orbit of Neptune—that is, about 6,000,000,000 miles across. This may be the hell of the scriptures. I do not know, and no one knows. Nevertheless it is an immense lake of fire burning through the ages.'"

THE REVIEW is now "at home" in its new office, at No. 854 E. Lee st., next door to the old office. THE REVIEW now owns not only its own printing plant, but also its own "shop," and "owes no man not anything" for either—thanks to the editor's hard work, rigid economy and self-abnegation! Callers and correspondents will please note the new number—854.

This office has received for review two handsome volumes, "The Philosophy of Ingersoll," by Vere Goldtwaite, and "In the Fire of the Heart," by Ralph Waldo Trine. They will receive due attention in the February REVIEW.

The Liberal Review, of Chicago, "is no more," having been merged with a New Thought periodical called the *Open Road*. *Suggestion* has been sold to a Detroit astrologer and re-named the *Stellar Ray*. The *Twentieth Century* has changed to the *Alltruria*. See advertisement of the *Swastika* on 2nd page of cover. In the near future I will "notice" these new magazines more fully.

The Los Angeles Liberal Club has elected the following officers for the ensuing year: Ezra Crossman, president, Elizabeth Blockiston, secretary, A. W. Shie, treasurer, Walter Collins, librarian; also a board of directors and a lecture bureau. Meetings at present are temporarily suspended, pending the securing of a suitable hall.

CORRESPONDENCE.

A POET APPRECIATES POETRY.

Covington, Ky., Dec. 18, 1906.—I have just read your poem, "The Silent Songster," in the December number of *THE HUMANITARIAN REVIEW*, and I can not refrain from congratulating you on its extreme excellence as to both conception and construction. This is the first piece of verse from your pen I have ever seen, and I did not know that you were given to poesy. The delight your dainty lines have afforded me calls for my thanks, even as they must compel the admiration of all who are capable of appreciating such things.

Fraternally yours,

WALTER HURT.

SPIRITUALISM UNSATISFACTORY.

Los Angeles, Dec. 25, 1906.—I am indebted to you or some other friend for two copies of your magazine, and I am much interested in *THE REVIEW*, and especially in your articles dealing with the phenomena attributed to departed spirits. I have never been able to believe in the theory of Spiritualism despite the utmost fairness I have given it in investigating the subject. I have availed myself of a few opportunities to investigate, in both private circles and public exhibitions by professionals, but saw and heard nothing that did not impress me as being fraudulent; yet I have for a long time felt convinced that there were genuine phenomena. Indeed I believe among thinking people, including many scientists of recognized ability, the phenomena are no longer doubted, but that there is very great doubt on the part of most of them that the manifestations emanate from personalities on another plane of existence, but that in some mysterious way they are accounted for in the way you explain.

I have long been convinced that these so-called spirit revelations never went beyond facts known to minds in

the flesh, and I'm glad for the truth's sake that your thorough investigations have led you to like conclusions and hope it will lead all who are interested in the subject to verify your theory by tests which will disabuse thousands of minds of an error which must be prolific of much harm.

"The truth shall make you free." J. ALLEN EVANS.

FROM "A MAN UP A TREE."

Columbia, Nev., Dec. 6, 1906.—For enclosed \$1.15 send me a copy of "Eternity of the Earth" and one of "The Scientific Dispensation of a New Religion," and credit balance on subscription to THE HUMANITARIAN REVIEW. I read THE REVIEW for the good there is in it; I read it as I do the Bible—accepting the Golden Rule and rejecting the fish stories. Your suggestion not to use profane language because it offendeth one's neighbor is excellent. Your talk on Spiritualism ???, etc.—ah, well: Things look differently to "a man up a tree!" C. P. HOLT.

[I have from Prof. Holt the manuscript of a short article, "Facts Dispel Theories," which I had intended to use this month, but news of the death of Saladin caused me to omit it to make room for the obituary and life-sketch. It will appear in the February number. By the way: Does "a man up a tree" get a truer perspective of his surroundings than the man who keeps his feet planted on the solid ground?—EDITOR.]

ANSWERS TO TWO QUESTIONS.

Minneapolis, Nov. 8, 1906.—To the request, "Give your reasons for believing that there is no God," I answer:

In the language of Bruno, it is a material revelation that "the infinity of forms under which matter appears was not imposed upon it by an external artificer; by its own intrinsic force and virtue, it brings these forms forth." There is no God *outside* of matter, but it is materially revealed that there is *in* matter that which can combine, endow, adapt and evolve, just as clearly as that

the hands of a clock are made to indicate time by the works within.

To the question, "How can Materialism be made most beneficial, interesting, popular and worthy of taking the place of all religions?" I answer :

By showing that there is no other way to give light to the world than by material revelations; and by showing due respect to people of every other belief, letting charity take the place of hate and denunciation, remembering that it is a material revelation that all things must act as they are organically constituted. By showing that objective evidence is safer and more convincing than mere metaphysical assumption.

JOHN MADDOCK.

COMMENTS ON "REVIEW" ARTICLES.

Wilmington, Vt., Dec. 16, 1906.—I have just received the December REVIEW and read and re-read and enjoyed the little *gem* of a *poem* from your own heart and pen—"The Silent Songster." It is a rare and beautiful conception, and the touch of pathos in the last verse is telling and tender; and I said involuntarily, "My friend is *poet* as well as *philosopher*."

Then I read your 8th article entitled "A Future Life?" and was very much interested in it. Your experience, as to time, condition and results, very nearly co-incides with my own (I had lost two children and father, mother and brother), but no reliable communication ever came from any of them to me; enough that was vague and uncertain, however, to shake my faith in spirit existence, and in spirit communications as well. Now I await your explanation and conclusion with much interest. Tired of its vague uncertainty, I quit its investigation altogether. You, on the contrary, have made it a life-study, and I await future articles in the *H. R.* giving your experience and its results.

So many interesting things in your last issue, but time

and space will not permit even their mention. But be assured there is one (and I hope many more) interested and appreciative reader of your magazine living on Vermont's green hills, and one who sympathizes with the Editor who is laboring for the enlightenment and betterment of our common humanity.

Yours sincerely,

E. A. FITCH.

APPEAL TO MATERIALISTS.

Brooklyn, Conn., Dec. 9, 1906.—Haeckel's *Thirty Theses* are all right for philosophers and deep thinkers, but—if you should print and distribute thirty million copies of them, how many of the people would read the *Theses* through, understand and endorse them?

The following brief statements are quickly read, easily understood and handy to use:

The main object of the Materialist Association is to band together all Materialists; that is, all who thoroughly believe there is no future life and no God.

This banding together will increase our influence and our courage. It will secure more co-operation in propagating Materialism and in fighting spiritism. We should encourage nature study, scientific lectures, and practical morality, in place of theological and Spiritualistic teachings. We have no membership dues. Each one that secures new members becomes a secretary. Send copies of this to thinking people with these two questions: Are you a Materialist? If so, will you become a member of a Materialist association? The address of every new member should be sent to me for enrollment.

ELIZA MOWRY BLIVEN.

Corpus Christi, Texas, Dec. 15, 1906.—The *H. R.* has been coming regularly and has given me lots of pleasant and profitable reading, and I want its good company for another year and so enclose P. O. order for one dollar.

J. E. FICKLIN.

PUBLISHER'S NOTICES.

Notice New Address—854 E. Lee st.

SAMPLE COPY.—If this paragraph is marked with a blue pencil it means this copy of the H. R. was sent to you as a *sample copy*, in the hope that you will become a subscriber.

Subscription, \$1.00 a year; 6 mos., 50 cts.; 3 mos., 25 cts. Clubs of 3 to 10, 75c. each; of 10 or more, 50c. each. Foreign, 5s. 6d. One copy, 10c. Payable in Cash, or P. O. or Ex. Money Order. Advertising Rates on application.

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SINGLETON WATERS DAVIS, EDITOR.

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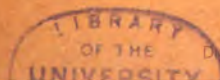
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Study of Mind, Ethics and Religions by Scientific Methods.

Vol. V. LOS ANGELES, FEBRUARY, 1907. No. 2.

OMNIPOTENCE OF MATTER.

BY THE EDITOR.

THE notion that matter *per se* is "dead" or incapable of action without something mysterious "within," "above" or "behind" it—a "spirit" or "force"—to *make* it act, is a misconception based upon the same illusion of the independence of the *ego*—the self or personality—which gave rise to the animism of the ancients, and still persistent; an illusion that was the progenitor of the gods and spirits, and of the modern God, soul and free will of theology, and of the force (entity) of the scientists. The truth is, matter is never, and can not be, inactive. Inertia, except relatively, is nonexistent and impossible, for motion—action—is an inherent and inseparable quality of it. We know absolutely nothing of matter except through the medium of its motion. It is by the correlation of the motions of external matter with the organic motions of the nerve and brain matter that all perceptions are produced. Motionless matter, if it existed, would be to us unknown and unknowable. It is the transmutation of the modes of motion, not the initiation and annihilation of motion, that causes the infinitely varied phenomena of the universe. Motion cannot be lost, or dissipated into vacant space, because inseparable from matter. The sum of the cosmic motions is invariable—the same yesterday, today and tomorrow. No spirit, no god, no force-entity, can possibly *create* a *new* motion.

Written for "The Humanitarian Review."

**LIBERALISM AND
THE SUB-HUMAN.
ON THE RELATION OF FREE THOUGHT
TO THE ANIMAL WORLD.**

BY JOSEPH M. GREENE.

BEFORE considering directly the question of the relation of Liberalism to sub-human rights, let us take a brief glance over society at large and view the actual predicament of the animal world when subject to man.

On every hand we see the spectacle of human beings—not only the ignorant and uncultivated, but even those apparently possessed of education and humane instincts—denying, when their material interests are concerned, the rights of any other order of beings than their own. The church, the state, and individual exploiters, rob the human unfortunate of his intelligence, liberty and property; and all of these unite in robbing the sub-human animal of its peace and its life. Highways teem with abuse, abattoirs reek with cruelty, vivisection laboratories groan with torment; and yet there are those who, although claiming possession of a conscience, have no protest to utter against these things. As a crowning insult to the derided spirit of Justice, we see her spurned with special contumely from the doors of our so-called high institutions of education and religion, thus giving added character to the gradually gaining opinion that our present "civilization is a curse."

In questions of this kind the much-abused word "justice" comes to the front. But what *is* justice? The dictionaries say that justice means what is due, suitable, fair, proper, right. So the question comes to this: What is,

generally speaking, "fair," "suitable," "right," etc., as bearing on the sub-human cry for comfort and happiness? In the way of answer, I claim this to be self-evident: that the small and the weak are as much entitled to immunity from suffering and abuse as are the great and the powerful. Can a system of logic be formulated, outside of an insane asylum, to show that by being weak and poor in the scale of opportunity and capacity one forfeits the right to that happiness of which he is capable? In such a question as this we must tear aside the bonds with which custom and selfish modes of thought have fettered the mind and stand forth absolutely free to grapple with the problem.

If, perchance, a race of superior beings should appear and make us as subject to them as are the sub-humans now to us, would we then recognize their "rights" as justly dominating our own? or would our mouths be filled with protestations that, although inferior, we were still entitled to immunity from oppression? Or let us imagine ourselves creatures on the sub-human plane, but still endowed with nerves to feel and a brain to fear; what reason would we then advance for requiring considerate treatment at the hands of men? Would it be because we could reason? No. Because we possessed the power of will? Nonsense! Because we had a power of conception? Absurd! It would be simply because we had the capacity to *feel*. Here is the problem revealed—the brotherhood of all life and the Golden Rule linked together. The capacity for pain entitles all sentient things to be impartially spared the infliction of that pain—else "right is only might, and justice but a word."

It is true, we hear much nowadays regarding "conditional" rights—that "rights" pre-suppose "duties," and hence, no duties, no rights. It sounds philosophical till we come to analyze it; then we discover that all rights must be in the plane of the capacity of the possessor to enjoy them. We do not grant the suffrage to children,

because they have not the capacity to appreciate it. To the insane we deny certain rights which we grant to children, because the stricken mind has not the capacity for using and appreciating those rights; but we do not, or at least should not, for that reason inflict abuse or unnecessary privations upon them, for they have nerves to suffer. So with the sub-human. The dog has no right to attend the public school, for to enjoy its advantages is beyond his capacity; neither is the horse, the cow or the sheep wronged when excluded from conveniences which we grant to the human insane, but so far as comes within their capacity of appreciation, justice demands that they should not be neglected.

Not very long ago ecclesiastical councils met to consider whether woman was really a human being! Not many years ago certain "conservative" people denied that the Negro belonged to the human family. Today the same class preaches the creed that sentient, sensitive, intelligent, affectionate beings—of different form, color and habits from our own—have no rights which may conflict with our wishes—which can mean nothing else than *no rights* at all.

Of course I am aware that there are those who are unable to appreciate a comprehensive spirit of justice. Such should, however, be found only in the ranks of the "orthodox," who believe in a slave-driving god and slave-driving priests. Let such, forever contemplating their microscopic "souls," shut their eyes to the wrongs under which their weaker fellows are buried—not the Liberal! And the following are a few of my reasons:

1. Because, as a matter of necessity, the true Liberal is a student and thinker. He knows there is no logical reason why the sub-human species should be excluded from that law of justice which all intelligent people pretend at least to respect. It is self-evident that every living thing has rights of some kind; and if it has rights at all, the first and chief is the right to immunity from

ill usage. The Liberal knows that the wrongs continually heaped upon these helpless and sensitive creatures is like a great sea of agony extending over the whole earth. But we are told that for ages the children of the earth have got their living only by preying upon their weaker fellows. True, and this is one—and the chief reason for the existence of such a murderous family as the children of the earth constitute today. Do I hear someone murmur the time-worn legend of “the survival of the fittest”? But everyone knows that what is fittest to survive depends entirely on the environment. For *our* standard of “the fittest” shall we ever choose that of the brutal and the savage?

But, we are told, self-protection is a sacred thing. True; but with civilized people self-protection should be practiced with due regard to the clearest moral light enjoyed; and let us remember that self-protection and self-preservation represent two very distinct ideas. As mere usefulness is often confounded with necessity, so self-aggrandizement or gain is often confounded with self-protection or self-defense.

2. Liberals especially should be considerate of the welfare of the sub-human, because a true Liberal is liberal in all things. The surest mark of true Liberalism, after a knowledge that the weakest creatures have a right to happiness, is a *desire* that those weakest shall be protected in that right. There are two classes of minds indifferent to the rights of animals: the small mind and the ignorant mind; the former, because it can comprehend nothing beyond itself and its class; the latter, because it is ignorant of the great facts of nature. True Liberalism is the reaching out for *all* truth. The liberal coward is a contradiction; the liberal savage is a paradox. Liberalism means more than the love of freedom for oneself; it means much more than daring to speak out for the intellectual integrity of the mind. It means a chivalric regard for the freedom of others. It means a

generosity that includes in its scope the high and the low.

3. Liberals should especially regard the rights of their sub-human fellows, because the liberal mind is a practical mind, having more regard for what is necessary than for what is superficial. Therefore it is more solicitous for the rights of the small than of the great, realizing that in that direction there is more need of concern; and thus the Liberal's sub-human friends come in for his special care, for he well knows, such is the present narrow constitution of human nature, that only a very small proportion of mankind will disturb itself about the rights of a weaker species.

4. Liberals, especially, should be thoughtful of the rights of animals, because the Christian's "Holy Scriptures" have been and are the chief sanction to Christian people, otherwise intelligent, for their abuse of the animal world; and Liberals reject those "Holy Scriptures" as authority. How often do we hear the biblical quotation regarding man's "dominion over" all other creatures! How often does that nauseating expression that animals were "given to us" for this and that purpose greet the ear!—regardless of the irrefutable testimony of science that for millions of years before man saw the light our sub-human ancestors in countless numbers lived and died upon this planet! The sanction of that "holy book," with its bloody sacrifices to "a jealous God," is, I believe, responsible in so-called civilized lands for the greater part of man's barbarity to these fellow-creatures.

The Church, as a church, has never lifted up its voice against this great wrong, but rather has sided with the persecutors of the helpless sub-human. This, of course, is not saying that some Christian and church people are not the strong and sincere friends of animals.

5. Liberals should respect the rights of the sub-human from *fellow feeling* with the wronged and the oppressed. In other words, "they know how it is themselves!" For ages they have been trampled under the heel of the

church, and know what it is to have their rights regarded as nonexistent and their tenderest sensibilities the laughing-stock of self-righteous hypocrisy ; yes, and their very bones and blood considered as fuel for bonfires presaging more lasting flames. If ever a mortal has gained a vivid impression of the hideous Gorgon-head of Injustice, stamped for centuries upon his staring eyeballs, it is the Liberal ! And with this before him, can he ever forget that pain is pain wherever found, that wrong is wrong, and that crime against the meanest is an affront to the Spirit of the Universe ?

6. The Liberal, especially, should demand justice for the sub-human, because he believes in his kinship with that sub-human through the law of evolution. That kinship is no disgrace, neither is it a disgrace to admit it. As one of the heroes of Freethought, whose memory we reverence, once said, "It doesn't so much matter who our ancestors were, as what we are." Most of the cruelty to animals arises from the fact that they are considered as alien to us. A large portion of mankind has been imbued with the idea, born of superstition, that these humble fellow-creatures of ours form, as it were, a separate class of "things," and "made" to be exploited by us as suits our fancy, instead of being, as they are, creatures of the same structure—nerves, feelings, desires, passions, pleasures and pains—with ourselves, but on a different plane of development.

7. Because the true Liberal believes not so much in so-called policy as in principle ; else in this age of time-serving and hypocrisy, he would not stand where he does. Of all mankind, Liberals know that principles are greater than men. While the "trimmer" slaughters principle for his petty and immediate wants, the Liberal looks farther ahead. Man gloats over his narrow, selfish ends as the all-in-all ; but he flutters and fights in the sunbeam for a moment and then disappears, while the march of the stars goes on. Some may say that principles were

created by man, since they seem to spring from what may be termed "conditions of expediency." But man himself is the product of these conditions—is the creature of his environment; and eons before he breathed, the principles that move him now were mighty in the mists of forming worlds. Principle is the Liberal's God; and the Liberal who betrays his principles blasphemes his Maker!

8. Because the Golden Rule is a good, every-day religion for the Liberal. No rule is infallible for all possible conditions—it is the spirit of this one that shines like pure gold amid the laws and regulations of a grimy world. It is because man does not always know in each case what is perfect justice that the Golden Rule is a valuable guide when there is no clear reason for acting contrary to its teaching. Its meaning is not, "Do good to others *so that* in return you may have good done to you"; but in effect it says, "Such and such an action is right. [How right?] Because it will cause happiness to another. [How can I know that?] Because it would cause happiness to you." And happiness, as the Liberal well knows, is the goal of existence. The negative form of this rule is not enough; we should not only do no evil, but should do good to our fellow-creatures. As John Ruskin (that sublime figure in English literature who resigned the Slade professorship at Oxford because of the endowment of vivisection in that university) once said, "He who is not actively kind is cruel."

9. Especially should the Liberal be just to his sub-human brothers, because, disbelieving in the fable of the perfect first "man" and his "fall," he can read the lesson of the Spirit of the Universe in man's ascent of the ladder of progress from his primitive brutal condition to his highest present type. He can see man rising by successive steps from the savage who captured what he could for himself alone, through the stages of love of family, of tribe, of nation, of race, of humanity in general, to the culmination—evolution's crown—a sympathetic regard

for all living things and a demand that they all shall have justice.

To this end was the altruistic instinct created—to bring liberty to all and its rights to the humblest thing. This is the lesson of the Spirit of the Universe, written on those eternal tablets of stone that Moses never read, and in the minds of the greatest of earth's children. Thus does the law of evolution teach that other law of justice now just beginning to dawn upon the minds of men—justice which would be but a mockery did it not include within its beneficence our sub-human brothers.

It is true that the present strife and turmoil, caused by the terrible injustice of man to man, to some extent obscures the question of these other great wrongs. But it rests with the Liberal, who has ever been in the van of thought, to throw off whatever shackles may still be upon him, and act as a pioneer in anticipation of the coming day of peace for all creatures. Two great characters in Liberal history have helped to point the way. One, far back in 1775, forty-seven years before the English "Martin's Act," 1822 (the first act in Christendom for the protection of animals), spoke in behalf of the animals "to whose rights Christendom was not then awakened." It was Thomas Paine. (See Conway's "Life of Paine.") The other in later years has set his matchless seal of scorn on the "coward science," vivisection. Paine and Ingersoll!—giant apostles of love and humanity, whose thoughts shall endure as precious stones set in the hom-age of their fellow-men when the memory of their detractors, like their flesh, have turned to dust! Such minds form the magnetic bond which connects this sordid age with the better day ahead—a day foretold by that great and tender character who, a century ago, conferred a sweetness on English literature no one else can ever claim—that minstrel of free thought and humanity, Shelley, of fragrant memory! In his "Festival of the Nations" he says in prophecy :

"My brethren, we are free! The fruits are glowing
Beneath the stars, and the night-winds are flowing
O'er the ripe corn. The birds and beasts are dreaming.
Never again may blood of bird or beast
Stain with its venomous stream a human feast,
To the pure skies in accusation steaming;
Avenging poisons shall have ceased to feed disease and
fear and madness,
The dwellers of the earth and air shall throng around our
steps in gladness,
Seeking their food or refuge there.
Our toil from thought all glorious forms shall cull
To make this earth, our home, more beautiful;
And Science, and her sister Poesy,
Shall clothe in light the fields and cities of the free!"

Los Angeles, Cal., Dec. 31, 1906.

Written for "The Humanitarian Review."

FACTS DISPEL THEORIES.

BY C. P. HOLT.

IT IS recorded that the first steamship to cross the Atlantic ocean from England to America brought a labored, scientific and logical* thesis proving the impossibility of crossing the ocean in a steamship. The argument being that the huge waves of the sea would prevent the paddle-wheels from turning. One stubborn fact will relegate all contrary theories to the shadow of innocuous dissuétude.

When the very learned and scientific Haeckel and the logical Davis, and the versatile Wakeman and my much admired writer Ladd, *et al.*, have exhausted their theories, proving scientifically and logically that there is no personal immortality for the Gorilla's first cousin, man, and that when his pulse ceases to beat he is "as dead as a herring", the stubborn *facts* of Prof. Crook, Prof. Hare, and some equally stubborn and persistent *facts* which have obtruded themselves upon the writer during an in-

vestigation of occult phenomena extending over a period of more than fifty years, will have to be accounted for.

Out of the multitude of facts, here is one: One day in the sixties the writer was a stranger and a guest of a noted public man in a city of Indiana. The family of mine host consisted of himself, his wife, son, and a sister of his wife. Early in the evening it was proposed that some occult phenomena be had. To this end a dial fashioned after the one invented by Prof. Robert Hare in his investigation of the manifestations in the presence of the Fox sisters, was placed upon an honest table in the sitting room. Present, only the family named and the writer.

Thorough search proved that no wires or concealed strings led from the dial to the table. No person sat within three feet of the table or dial, and the room was well lighted by a kerosene lamp, so that all faces were plainly distinguished. Presently the hand on the dial moved and stopped at a letter on the dial, which was noted down on paper by the writer. Through this labored and tedious process, extending over two hours, a communication was spelled out giving facts, some of them known to the writer, and some of them unknown to the writer or to anyone else in the room; and at the end of the sitting the name of the person said to be communicating, who had long years since passed from earth, was given in full, but the first name was unknown to the writer of this or to anyone else in the room. Two years after this event, the writer learned from an aunt in Massachusetts that the name of the communicant by means of the dial that evening in Indiana was correct, and the facts narrated were also true. Here was a mechanical contrivance, unaided by mortal hand, caused to move and indite a message giving facts unknown to any person in the room, and finally to sign a name also unknown to anyone present; all of which was proved to be correct two years afterward.

History is replete with incidents still more startling

than the one here narrated, and testified to by persons quite as sane and as acute of sense and reason as those who scoff at those who are by facts compelled to believe such manifestations are what they purport to be, spiritual.

What are we to do with these "Gadgrind" *facts*? It is easy to wave the hand and say there are no facts—but *there are facts* which tend to prove a future life for man; and these facts knock all scientific and logical theories to the contrary "into the middle of next week." Tackle the *facts*, Gentlemen Haeckel, Davis, *et al.*—*explain the facts.* †

The *facts* declare that men whose pulses ceased to beat have communicated with those they left on earth. † The steamship *has* crossed the ocean.

Columbia, Nev., Dec. 10, 1906.

* Notwithstanding the fact that Prof. Holt is an able reasoner and undoubtedly sincere and honest in his motives, and intends to be scrupulously truthful, I must say of this first sentence (on page 50) of his article that as a "*fact*," it is "impossible" that it be true! The "labored argument" was neither "scientific" nor "logical," as has been demonstrated. The attempt to "prove a negative" is itself unscientific and illogical; but a demonstration that certain apparent facts are not *real* facts is both scientific and logical, but does not assume that there *are not* certain other facts of the same import which *are* real, but as yet unobserved. Again I call attention to the "?" in the title of my paper, "A Future Life?"—EDITOR.

† If Prof. Holt had waited until he had read my paper on "A Future Life?" in the January number before he wrote this article he would have found it unnecessary to call upon me to "*explain the facts*," for that paper was strictly devoted to that very thing. But I do not feel "logically" bound to attempt to explain assumed "*facts*" I am not convinced are real, plain, scientific or common-sense facts, not dependent on italics as the chief support of their claim to legitimacy. Many persons "quite sane and acute of sense and reason" have accepted as "*facts*" the Ptolemaic astronomy, witchcraft, the "rib story," the "immaculate conception," the "resurrection" of Jesus, and even "swallowed" both Jonah and the whale!—ED.

Written for "The Humanitarian Review."

ORGANIZATION OF LIBERALS. AND SCIENTIFIC APPLICATION.

BY ELLA M'GUFFEY.

HAVING been much interested in the editorials in THE REVIEW under the caption "Shall We Organize?" I have some things I wish to say on that subject. I have pondered that question for years and, however desirable it may be that we do organize, yet in my own mind I have arrived at the conclusion that it is unnatural, and hence almost impossible to sustain an organization of those who have become mentally independent. They are each a law unto himself, and unless some strong force presents itself to curtail that independence, bringing us together for self-defense, there will always be a lack of cohesiveness necessary to successful organization.

The church is no longer a solid phalanx against science and intelligence. The forces of superstition and ignorance are so much scattered that we necessarily must work independently, face to face individually with it. I am even at a loss to know what we can profitably discuss among ourselves, for surely supernaturalism is no longer a question. Religion is only scientific sociology. Immortality cannot hold a progressive mind but a short time. Resurrection, annihilation, re-incarnation and spiritism are all hackneyed; they are interesting only as theories, and are useful only as affording mental entertainment.

What we need, and the world needs, is the universal application of scientific knowledge to every department of human effort and human welfare. The fundamental truth to be impressed upon every individual mind is, that

we know nothing beyond death, and any belief to the contrary is only soothing syrup to ease the pain of its contemplation, and the human mind must be rid of this cowardice before it can possibly rise to full stature of manhood.

Scientific investigation must be carried on, but let us now begin organized scientific application. Scientific social organization will do away with the church as it is today. The scientific truth of the universal brotherhood of mankind has been the life of the church, in spite of its failure to practice what it preaches. A truth will live and bear a burden of error for ages.

If the principle of brotherhood be incorporated in our industrial organizations the church will die and with it will go its superstitions. It is time now for the scientists to take hold of our institutions and re-organize them, placing them upon a scientific basis. Our social organization is unscientific, and our schools, our *metier medica*, and our penal, charitable and educational institutions are all unscientific. In fact the warp of the whole social fabric is unscientific, and no matter how much scientific woof is woven into that fabric it must ever be defective until the warp has been laid scientifically.

Humanity of the future must have leaders, not rulers; and those leaders must be scientific. That means every one who realizes the necessity of a scientific basis for every operation. Science has regenerated the individual mind sufficiently for its being now put into operation for the regeneration of society. We have been destructive long enough; let us, if possible, become constructive.

We have dwelt so long above the clouds that we are loth to come down, but "castles in the air" are unscientific and the dwellers in them unworthy.

McGuffey, O.

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

NINTH PAPER—ON THE SO-CALLED PHILOSOPHY OF A FUTURE LIFE.

§ 69.—DEDUCTIVE REASONING AS A MEANS OF PROOF.

QUESTIONS that are not, or apparently cannot be, satisfactorily answered by direct observation and experimentation—that is, by the scientific method—are often supposed to belong to another intellectual plane. Two such planes of mental enlightenment are supposed not only to exist, but to be superior to those of common observation and experience and scientific observation and experimentation and induction. One of these is called the domain of religion—inspiration, or supernatural revelation and faith; the other is that of transcendental so-called philosophy. In both of these domains the conclusion that man continues his personal and conscious life after the death and disintegration of the material body is, in the final step, reached by deduction.

As to the argument of the Christian theologians—the religious evidence—it is based solely on certain declarations found in the collection of somewhat ancient writings called the “Holy Bible.” I have already discussed this phase of my subject to some extent, and will only say of it here that the claim that a knowledge of immortality obtained by or from a supernatural revelation differs from and is superior to, as to method, reasoning, is erroneous. The belief in a future life that is based on the testimony

of biblical writers is the result of deductive reasoning. thus : 1. The biblical declarations are those of an omniscient, infallible being, and are therefore true. 2. One of these declarations is that man is immortal. 3. Therefore man continues to live after the death of his body. This is reasoning, and infallible *if* the premises, 1 and 2, are true. The denial of the truth of the conclusion is not rightly based on its being obtained by other methods than those of reason, but that *the premises*, one or both, *are false*, and therefore the deduction is incorrect.

In this chapter I shall examine some of the "philosophical" arguments in favor of the doctrine of immortality. But, as some readers of my preceding discussions in *THE HUMANITARIAN REVIEW* persist in thinking that I am trying to prove that there is no future life, I will here again interject a correction: The object of this discussion is *not* to prove the negative proposition that there is no continuation of personality and consciousness after bodily death, or even the affirmative one that "death ends all," but is a critical inquiry as to the validity of the evidence and arguments upon which the past and present belief in the doctrine of post mortem life originated, persists and is promulgated and defended. If the result is a knocking-out of the false props, there are two available horns of the resultant dilemma: The reader can become an unbeliever in the doctrine, or he can become agnostic and try, if so disposed, to discover a rock of science upon which not merely a belief in, but a knowledge of, such a life may be solidly erected. "The truth shall make you free!"

§ 70.—CONSENSUS OF THE WORLD.

One of the arguments often employed in defense of the doctrine of a future life is that which is called "the consensus of the world's opinion." It is assumed that what "everybody" believes must be true, even if the belief is

only a "feeling" that this or that is true without regard to objective facts. As a very good example of this argument I will quote a paragraph from the writings of Dr. Samuel Johnson, as quoted approvingly by the spiritist author, William Howitt, in his "History of the Supernatural," vol. ii., page 132, as follows:

"That the dead are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those who never heard of one another would not have agreed in a tale which nothing but the truth could render credible. That it is doubted by single cavilers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

The impotency of this argument may be easily demonstrated. Let us take Dr. Johnson's statement as a general form and apply the "argument" to the support of some old opinions now well known to be false. For instance, suppose that two hundred years ago a writer had said this as proof of witchcraft, substituting only the word *witches* for the words "the dead" and acts of witchcraft for "apparitions of the dead" in the above quotation; or someone in the days of Copernicus had used this argument against him by saying the same thing about the earth being flat, the sun and moon rising and setting, etc. Or suppose a mediæval writer had said this as to the existence of were-wolves, etc.

The truth is, that very often one man is right and the whole world wrong on a given question. The "concurrent opinion of the world" opposed Copernicus, Galileo, Bruno, Columbus, and many others whom we now know

to have been in the right. Opinion, even if universally concurred in, is but a delusion if facts do not underlie it, and the same illusion that establishes a false opinion in the mind of one man is extremely apt to do the same in the minds of many or even all men.

§ 71.—THE DESIRE FOR IMMORTALITY.

It is often said that all men have an inherent desire for a continuation of their life beyond the death of the body, and that the Creator, or even nature, never implants in a being an appetite or desire for anything that does not exist or is impossible of being acquired. But this is another case of a deduction being made from a false premise. It is not a fact that there is an *inherent* or integral desire in man for a life specifically *after* death; the inherent desire is simply for a continuation of life—which leads men and brutes to obey “the first law of nature”—Self-preservation. The projection of this desire into the distant future is an abnormal effect of the inherent antipathy to death carried to excess under the stimulus of the reason in its ability to anticipate death as certain to occur at some time to all. That is, a superinduced desire, just as is that counterpart of it which leads to suicide. The brute and the infant human, not having reason developed sufficiently to enable them to foreknow the certainty of death at some time, and that it will end both their pleasures and their pains, are satisfied with life in the present moment and exceedingly limited future, and hence they desire neither a future life to prolong their enjoyment of living nor death to curtail their sufferings when the pains of life overbalance its pleasures, and so they do not commit suicide. The desire to continue living, then, legitimately pertains to bodily life on earth.

It has also been said that man cannot conceive of that which does not or cannot exist, at least as to its elements,

and, as men do have conceptions of spirit, a spirit world, and a spirit life after death, these things must exist in reality. I answer that no man has ever conceived of these spiritual things except as mere variants of the material things of his experience. Spirit originates from air or breath; the spirit world is conceived of as a "world," or a "land," or a "city." The spirit life is but a counterfeit of this life. There are absolutely no specific spirit conceptions and no words in any language relating to spirit things which do not primarily relate to material things.

§ 72.—NECESSARY TO COMPLETENESS.

Many believers in immortality base their belief largely on the assumption that this life is a sort of probationary one, or a preparatory stage of an endless life, somewhat analogous to the foetal life as leading up to the far more advanced life following birth. They usually base this assumption on the apparent fact that man progresses in this life mentally or "spiritually," but always falls far short of attaining that knowledge and perfection of character necessary to enable him to enjoy unalloyed happiness—which is assumed be the only goal that would justify the creation or evolution of man. These people argue that the wisdom that controls the universe could not fail in conducting any work once begun to completeness, and that the earth life falling far short of completeness is a proof that there will be a continuation after death to afford better conditions for completing the design of infinite wisdom in relation to mankind.

There are some fatal defects in this reasoning, however. In the first place man does not invariably progress on an upward scale throughout a full-length physical lifetime, mentally no more than physically. The progress of a man from conception to death is not in a straight line up-

ward, but forward in a cycle—on a curved path or orbit from conception up through childhood to the zenith of manhood at middle-age and over and down through proverbial “second childhood” to death and dissolution—a process in no way different in kind from that of a plant in its progress through its lifetime from fecundation of the ovule up through the periods of germination, growth of root and stalk and blossoming to the meridian at seed-perfection, and down through the “sere and yellow leaf” to death and decay, when the entire plant, like the human body, returns to its original state of minerals, water and gases composing portions of the inorganic earth—in both cases in completed cycles literally from “earth to earth” and from “dust to dust.”

Another unwarranted assumption in this “philosophy” is that happiness is the object of human life, whereas it is not an ultimate end, but a means to that end. So far as science has discovered the purposes, objects or ends of actions of living cells, organs, individuals and associations, they are ultimately the maintainance of life by self-preservation, reproduction, maintenance of the young and reciprocal acts for the benefit of the whole, with pain and mental anguish as penal or coercive, and pleasure and happiness as reward or attractive means to guide to those proximate ends and that ultimate end. Mother Nature guides and directs her children, to the end that life on the earth shall persist, with a whip in her left hand and a sugar-plum in her right ! And right here is the foundation of all government ; unconsciously men have imitated Nature more or less perfectly in the family, the State, and all other associations.

As to man's conscious efforts, they are made under the illusion that pleasure and happiness constitute the ultimate end of all his voluntary acts. He does not eat and drink with the conscious purpose of supplying his body

with the elements of its sustenance, but does so to gratify his appetite—to afford himself pleasure ; copulation is not for the conscious purpose of reproduction, but for that of the gratification of the sexual desire—pleasure ; the maintainance of the family is not consciously to the end that human life may persist, but that conjugal love and the love of offspring may be gratified, affording happiness.

Therefore the assumption that the ultimate end of life is not attained on this side of death is not well-founded, and the conclusion that another life is necessary to completeness and the justification of the infinite wisdom that is supposed to control the progress of life and all other activities of the universe is not logically warranted. Even if true that there is an object of life still beyond the one science now finds to be the final, the facts to prove that truth are not in the theory above discussed.

Furthermore, it is very doubtful if finite wisdom is justifiable in assuming to decide what is or is not consistent with infinite wisdom.

§ 73.—“THE LAW OF COMPENSATION DEMANDS IT.”

Much stress is often laid on the proposition that there is a natural law of moral compensation by which exact justice must be sometime and somewhere meted to all men, and that it is plainly evident that this law is not fulfilled in this life, and therefore there must be a future life where an exact balance of good against evil will be attained—where those who had more than their due of the evils of life will be compensated with abundance of “good things,” and those who enjoyed more than their due of the “good things” of this life will be compelled to suffer by torture their share of evil. This is the basis of the Christian’s notion of heaven and hell, as lucidly illustrated by the parable of the rich man and Lazarus. But

many Spiritualists and other non-believers in the biblical gold-paved and walled-in heaven, and hell of literal fire and brimstone, still cling to a mild modification of those barbaric conceptions.

It is argued that infinite justice demands such an opportunity for the fulfillment of the assumed "law of compensation," and that the moral integrity of the supreme being or power of the universe (whatever that may be conceived to be) could not otherwise exist.

From my point of view, this "philosophy" is sophistical. First, I deny that there is such a natural law of moral compensation, as is demonstrated every day all around us. There is no such thing as morality—justice, mercy, etc.—in nature as considered apart from the relationship between living beings. Nature as ruthlessly tortures the morally innocent babe with disease or accident as she does the "sinner" who is guilty of a lifetime of crime; she brings into being the sensate rabbit, deer and song-bird, and also the merciless wolf, hawk and (in)human "sport" to mangle and torture them. The ancient declaration, confirmed by modern science, that the results of the parents' sins "are visited upon the children unto the third and fourth generation," itself proves the absence of morality or justice in general nature.

Secondly, no amount of future good things can rectify past evils, or future suffering of one compensate another for his past sufferings. DEATH is the name of the "Great Judge" who balances all accounts.

[To be continued in THE REVIEW for March.]

Five-year-old Tommy was playing on the sidewalk in front of THE HUMANITARIAN REVIEW office, and his little four-year-old brother was on the other sidewalk directly across Lee street. An older boy, who was but little acquainted with them, came along and, stopping close to Tommy, called loudly to the brother, "Tommy! O, Tommy!" several times. At last the real Tommy looked up and said: "That aint *me* over there; that's my *brother*!"

"CHRISTIAN," ARE YOU A CHRISTIAN?

BY J. O. STEPHENSON.

IF YOU believe you can own property, or have anything of your own that is not God's or subject to the control of the church, it is because you have never read in your Bible the example the first Christians set for you on the day of Pentecost;—how they brought up all of their possessions and laid them at the apostles' feet, gave them to the Lord and had all things common. No believers lacked anything. One man and his wife were like so-called Christians of today: they held back a part of their belongings and were immediately struck dead and carried out and buried in short order. Are you a real Christian? Have you given all to the church? When you crucify your desire for money, when you divide your riches with the poor and the trifling, when you then give *all* to the church, have you lost anything? All the Christians of the Bible were a poor, pessimistic, long-faced, self-denying people that spent their time praying and fasting and bemoaning their lot here on earth. In order to be saved they had to crucify every natural desire they had. The God-man or spirit, and the natural man were at war with each other all the time. Christians then realized that they had to make a complete surrender of all that was dear to them in this life, which placed them at such disadvantage with the rest of mankind and so completely unfit them for this world, that they eked out a miserable and brief existence here and were glad when death overtook them. They were not allowed property; they were not to enjoy any of the pleasures of this life, but looked upon them all as sinful. They were not allowed to protect themselves, taught to resent nothing; few of them married. Paul said it was best not to marry. In short, man was a poor, miserable, worm of the dust, whose thoughts and deeds were evil continually; and the less he cared for this life and the sooner he got out of it the better it was for him.—From *That "Safe-Side" Argument*, an interesting booklet now in press at THE REVIEW office. Ready March 1st, price 10 cents.

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EDITORIAL DEPARTMENT.

"FACTS" ALSO PROVE "THEORIES."

In this magazine (page 50) is a lively article by my friend, Prof. C. P. Holt, to which he gave the title "Facts Dispel Theories." That heading, like some of the statements under it, is truth as far as it goes, but it goes only half-way to completeness. The whole truth is, Facts Dispel *False* Theories and *Support True* Theories.

A certain navigator, once upon a time, advocated the theory that there was a large body of land in the ocean antipodal to India. His friends thought he was cranky, and told him many alleged facts which they said surely "dispelled" his theory—at least from *their* "sane" and "acute sense and reason." But Columbus sailed away and demonstrated the truth of his theory by discovering America!—and that "*fact*" knocked the false theories of his critics, not "into the middle of next week," but into utter nothingness, and *proved the truth* of his own theory.

Prof. Holt cites some interesting spiritistic "*facts*"—fi they be facts—but, as Prof. Wakeman says of my ag-

nostic position on the question of a future life, I have some "dubiosity" as to their credentials—especially when I read at the beginning of the account of his observations, on page 51, that "thorough search proved that no wires or concealed strings led from the dial to the table." As the Professor has challenged me as "the logical Davis," to "tackle the *facts*," I'll just fire a logical shot at this first "*fact*" in his narrative—just as a sample of what logic *might* do for those that follow!

On page 63 of this magazine there was a word spelled wrongly by the insertion of an *a* where an *e* should have been used. I knew how the word should be spelled and read the proof three times very carefully—made a "thorough search" for just such errors, but didn't find that one. Did that "thorough search prove that no" error was in that word? After the presswork was well along, in looking to see if the "color" was right I found the error and then was astonished that I didn't see it before—it loomed up like the full moon on a clear night, after I found it.

Courts of law insist upon the witness telling what he *did* see and refuse his statement of what he did *not* see.

Under certain conditions, that one fails to find a thing upon thorough search may be sufficient evidence upon which to base a *belief* of its non-existence, but does not *prove* it. Nearly all legerdemain depends for its success upon man's liability not to see what he is searching for.

However, I do not here attempt to explain Prof. Holt's other "*facts*" upon the theory that there were wires or strings used; it would not be "logical" (or necessary) to do that. I am only aiming to show that an illogical conclusion was accepted as the first fact, and that the making of that unscientific deduction weakens the reliability of the whole narrative. Possibly those other "*facts*" are also illogical deductions.

HAS MAN REACHED THE LIMIT?

Does man progress in a straight line toward perfection intellectually and morally? Or does he progress and retrogress alternately, in one mental function or another accordingly as determined by varying environment? Is it true that mental evolution is constantly upward forever, or is not evolution essentially and necessarily revolutionary? I have, in these pages, several times asserted my disbelief in the doctrine of "eternal progression" of the parts or the whole of the universe; that I believed the universe as a whole was no less perfect billions of ages ago than it is today, and will be no more perfect than at present at any time in the endless future; that progress is in cycles and revolutions, like "the eternal flood of years" and the circling of the heavenly spheres.

Prof. William I. Thomas of the University of Chicago, in an article in the *Journal of Sociology*, says: "Nature is not producing a better average brain than in the time of Aristotle and the Greeks. The brain is less likely to improve now than in earlier time, because the struggle for existence has been mitigated so that the unfit survive along with the fit. Indeed, the rapid increase in idiocy and insanity shown by statistics indicates that the brain is deteriorating slightly on the average as compared with earlier times."

For several years I have given the subject of the evolution of the human race especial study from every available point of view, and the above statement of Professor Thomas exactly agrees with certain conclusions which I have arrived at. I am an evolutionist; but I believe that very many people, including many professed believers in evolution, have erroneous conceptions of its principles, especially of two of its fundamental factors: as to what is meant by "the fittest," in the phrase "survival of the fittest," and as to the true nature of the process of evolu-

tion. In the former case the error consists in taking the word "fittest" to mean the best, most deserving or highest in the scale of living beings as gauged by human standards, whereas it means best adapted to a given environment; fitted best to survive in given circumstances. In the second case, the process of evolution is mistaken for perpetual progress upward toward perfection, whereas it is progression by cycles or revolutions *onward*—*downward* as well as upward; hence, by evolution plants and animals not only increase in number, complexity of organization and specialization of organs, in favorable environment, but they also decrease in number, in complexity of organization, specialization, size, etc., in unfavorable environment, and as individuals die, and as species become extinct.

Put an acorn in suitable soil, surroundings, climate—environment—and it will germinate and develope into a tree; when it approaches a given height it progresses slower and slower and at last wholly ceases to grow upward—it has reached a limit in the atmosphere as impenetrable by it as a solid rock—a veritable "firmament," as concerns oak trees; in course of time it degenerates, dies, falls to the ground and decays—disintegrates—returns to the inorganic states of solids, liquids and gases out of which it was built; it reached an impassable limit and returned—completed its cycle, a revolution. So the human brain, in individuals and in races, has grown upward in past ages, in this branch and in that, until it has reached an impassable limit and then returned, completed its cycle—to be succeeded by other brains, individually and racially—and doubtless will continue in the future to do so until the natural earthly conditions shall have so changed that the environment necessary for brain growth has been replaced by one which will form an impenetrable limit, and the whole cycle of humanity shall be completed

and its era of existence pass, as a mote in the wind, a comparatively infinitesimal speck in the infinite ocean of eternity. Man has come and man shall go, but time goes on forever.

Let us not, then, be puffed up with conceit, nor be deceived by rosy theories of "eternal progression," but in moderation let us "work while it is yet day" that our immediate selves and our other selves—our fellow-beings—may enjoy the best our environment affords.

ANOTHER PREACHER'S EYES OPENED.

An Associated Press dispatch of Jan. 4, from Chicago, gives the information that Rev. Dr. Zelleck, a Universalist clergyman of Providence, R. I., has just written a book entitled *The New Testament of the Bible*, issued by the Chicago University Press, in which "he tears down many of the fancies of orthodox Christianity, lauds the Higher Criticism and presents a new view of the Bible's value. Many of his theories are identical with those of Prof. Geo. B. Foster, of the University of Chicago, whose recent volume, 'The Finality of the Christian Religion,' caused a stir in theological circles."

Dr. Zelleck declares that the Bible should be considered merely as a piece of literature, as a collection of ancient writings—not a single book, but a library of sixty-six different books; that the Bible is full of inaccuracies, historically and scientifically; that the story of the creation is unscientific; that nearly anything can be proved by the Bible; that the real authors of many of the books of the O. and the N. Testament are unknown, and that Jesus was not quoted until a generation after his death. Dr. Zelleck bravely says:

"By false methods of interpretation, or the absence of all method, the Bible has been made to teach almost every conceivable doctrine and to support many a terrible wickedness—slavery, polygamy and the subjection of women;

and the tap root of all these erroneous teachings, darkening counsels and unholy sanctions, has been the idea of the plenary inspiration and infallibility of the scriptures. When this idea shall fade out of the popular mind, being replaced by the more valid conception, some of the perversions and absurdities of religious doctrine will pass away which have claimed and still claim their tens of thousands of adherents; some hoary superstitions and cruelties which have darkened our world will disappear, and opportunity will be offered for the up-springing of a far more beneficent type of religion and civilization."

THE "REST-DAY" TRICK IN CALIFORNIA.

An Associated Press dispatch from Sacramento on the 4th of February says :

"Representatives of the principal religious denominations in the State [California] were before the Committee on Constitutional Amendments today asking that a constitutional amendment calling for the enactment by the legislature of a Sunday-closing law be submitted to the electors at the next election. The proposed amendment is called the 'constitutional rest-day amendment,' and prohibits the keeping open of saloons, race courses, coursing grounds on Sundays, and also provides that stores, workshops and other business establishments shall be closed on the first day of the week. J. A. Conliss, of the California Religious Liberty Association, opposed the measure and filed with the committee a petition containing 14,651 signatures protesting against any blue laws being made a part of the Constitution of the State."

The same old trick is being tried in California that has been worked throughout the East; that is, the sabbatarians are trying to get a puritanical "sabbath day" established by law while pretending to be only advocating the legalization of a weekly "rest day," prohibiting liquor-selling on Sunday, etc. Notice two features of this effort: first, that liquor selling, if wrong on Sunday it is equally so on every other day, and if it should be prohib-

ited on one day it should be on all days; and second, the preachers who are so zealous to have the other fellow's shop closed on Sunday and to force a rest day upon him do not want their own shops (churches) closed on Sunday nor themselves forced to rest on that day! It is old but true, that "what is sauce for the goose is sauce for the gander."

FROM "SKY PILOT" TO "SKY."

The California State senate has had "lots of fun" during the present session with its chaplain. By a clever piece of political sleight-of-tongue on the part of one of his friends in the senate, a back-country preacher was elected to do the official business with Jahveh and Jesus. The salary was \$5.00 a day of 15 minutes "labor" (with the tool Samson made famous and popular with priests). The members immediately nicknamed him "Sky Pilot," but soon the epidemic of graftomania increased in the the legislature and "Sky Pilot's" case became aggravated and he asked for a raise, not to heaven, but of his salary, and when the senators took his act as a reflection upon their piety and balked, he "struck" by reducing the length of his prayer to suit the size of the salary—cut it to 15 seconds. Thereupon the senators cut off his title to suit his prayer and dubbed him "Sky!" Truly this whole chaplain business in the State and the United States institutions is but a pharisaical farce.

Los Angeles Liberals will celebrate the 170th anniversary of the birth of Thomas Paine on the evening of Feb. 8th, at Blanchard Hall, under the auspices of the Progressive Club. An excellent program, as usual, has been arranged by the Club.

This is Whole No. 50 of THE REVIEW; if 50 or a lower figure follows your name on the wrapper, your subscription is due. If you cannot pay now, send a post card to that effect and that you wish the magazine continued and I will send it right along—you can send the pay later.

CORRESPONDENCE.

"IT DRIVES CENTER EVERY TIME."

Gervais, Oregon, Jan. 24, 1907.—Came to my address a sample copy—to say that I am pleased with it does not express my feelings ; it is splendid ; it drives center every time. Enclosed find money order for \$1.25, for which send me THE HUMANITARIAN REVIEW for one year and one copy of the book, *Eternity of the Earth*, by Tenney. If you will be kind enough to send me a few back numbers of the H. R. I will make it right with you.

With kind regards,

D. WRIGHT.

"AGNOSTIC DUBIOSITY," ETC.

Coscob, Conn., Jan. 22, 307 E. M.—This day your Jan. number has arrived, and it is a most interesting and valuable one. Judge Waite's approval of my "Scientific Ultimate" article makes up some for your not understanding it—in Dec. number. I would like to try you again in the March number on this "Ultimate" and your "Principles," which I generally approve—their agnostic *dubiosity* excepted. I hope you will soon be able to get out on time. You have my hearty congratulations on the good showing you make of the affairs and prospects of THE REVIEW. May you and it live long and prosper.

Ever yours sincerely,

T. B. WAKEMAN.

PROF. JAMIESON FIRES HOT SHOT.

Pentwater, Mich., Jan. 29, 1907.—Just now I am making arrangements to take a lecture tour. I like your neat, scholarly magazine. I may send you a short letter occasionally, after I start. Wife is going with me, and we plan now to take in the camp meetings of every kind, and speak my thought wherever there is the "spirit of the Lord." I am getting more and more out of sympathy with

cults, creeds and clubs, and propose to "paddle my own canoe." I see "good in all, in none all good." Even the churches are growing broader—they must grow, or die.

I was greatly pleased at the "handling without gloves" you gave Kerr (page 484) in December last. If he can inveigle "Freethinkers" to join his "church," let them "jine"—but the whole thing is a humbug based on another humbug, "*My Discovery!*" His refusal to print your letter shows that he is no Freethinker—he says he is not. There is more progress and more true liberality in the average Christian church than in his "Church of Humanity." His term "Church" itself is, like his claim, "*My Discovery,*" stolen property. As you truly remark, "'The Truth about God' should not balk at *the truth about man!*" Friend Davis, I am indeed glad that you can report progress. Your friend,

W. F. JAMIESON.

HOW TO "SCATTER THE DARK CLOUDS."

Muncie, Ind., Jan. 10, 1907.—Enclosed you will find \$1 to pay for THE REVIEW another year. I hope its circulation is increasing, for there has never been a time in the history of our Republic when the dissemination of Rationalistic literature was more urgently needed than at the present moment. Plutocracy, ecclesiasticism, and all the hosts of mediæval obscurantism are now making desperate efforts to turn back the tide that threatens to engulf them, and in order to overcome these renewed and combined efforts, it behooves every friend of liberty and humanity to help push the gospel of Rationalism with a crusader's zeal until these heartless enemies of the human race are compelled to relax their fiendish grip on the throat of humanity. If THE HUMANITARIAN REVIEW could find its way into a million American homes it would scatter the dark clouds that now drape all the arches of our Nation's horizon, and the future would soon be filled with joyous hopes and cheerful promises.

Yours always,

[DR.] T. J. BOWLES.

OF THE JANUARY "REVIEW."

Wilmington, Vt., Jan. 23, 1907.—Your *last* is the *best*! It answers and even excels all reasonable ideals. Every Rationalist and Liberal should possess and read THE REVIEW for its scientific and humanitarian proclivities.

Your "Future Life" article, I believe gives the *true* explanation of the phenomena of table-tipping, etc., so much relied upon to prove the existence of spirits. *So far, so good!* Now for the next.

To create a good-fellowship frame of mind and an equipoise of intellect, I read the admirable article, "A Spiritualistic View," by Mrs. C. K. Smith; and last but not the least, your (editor's) pathetic but beautiful Saladin "In Memoriam." The poem quoted was so sad and sweet that it has echoed and re-echoed in my heart ever since—it was so natural, so human.

E. A. FITCH.

WORK OF THE PAINE MEM. ASSOC'N.

Philadelphia, Jan., 14, 1907.—The readers of THE HUMANITARIAN REVIEW have read from time to time of the work that has been done by the Paine Memorial Association. It has published the biographical sketches of the sculptors of the busts of Paine in Independence Hall and at New Rochelle, and it hopes to publish in pamphlet form the addressess made at the acceptance of the monument by the city of New Rochelle, illustrated with portraits of the speakers, including the Mayor. The city appropriated about \$2,500 to carry the work. It is but just to all concerned that the exercises on that memorable occasion should be preserved in permanent form. At present it is only in newspapers, and very few have been preserved.

It is regretted that Paine's services were not recognized at the St. Louis Exposition, but the lack of sufficient funds and sufficient time both combined with the antag-

onistic attitude of the managers of the Exposition to prevent it. It is also regretted that neither the A. S. U. nor N. L. P. passed any resolutions of protest for this omission. The expenses of securing original matter and illustrating the same is considerable, and I regret that the number of Paine admirers is diminishing. Some have been claimed by death, others, increasing in years with diminished earnings, are dropping out with no young ones taking their places. Yet those who have remained faithful in their defense of Paine have seen the political and religious principles he advocated accepted by the religious world that a century ago, burnt his body in effigy. Last year the *Age of Reason* was translated into the Japanese language by the Japanese minister to England. We find clergymen being expelled for heresy for preaching the principles taught in the *Age of Reason* and that Paine was the real father of Higher Criticism. We also have noticed the great change in the daily press toward Paine as a patriot and philosopher and where they formerly ridiculed, they now praise and defend him. The leading journals are now open to articles in Paine's defence. This is encouraging.

The best work is done by volunteers—this has been my view about organizations with specific work, and when the work is completed to go out of existence or join with others in other work. It seems as if when work of a certain kind is to be performed the person appears who is best qualified to do the work. When Paine died, in 1809, Lincoln was born to continue the work for human liberty. It is to be hoped that the P. M. A. will be sustained another year until its work is completed. We are rapidly approaching the century of the death of the author of the *Rights of Man*.

I especially desire to thank the editor for what he has done to help spread Paine's gospel. Without the help of the *Liberal Press*, individual effort would have been futile. We hope all those who are favorable and wish to

lend a helping hand will address the Secretary and receive the last portrait of Paine taken from life in 1806.

Of course I desire the magazine continued, and may order some printing from your office.

JAMES B. ELLIOTT, Sec'y P. M. A.,
3515 Wallace st., Philadelphia, Pa.

BIBLE AND BABYLONIAN MYTHS.

Denver, Col., Jan. 14.—Two copies of *THE REVIEW* fell into my hands recently, and it was with much pleasure and profit that I read the lecture on the "Myths of the Bible," by W. E. Baxter. The Bible is so filled with Babylonian mythology that to read it in any other light is to thoroughly misunderstand it. For instance, the story of the Virgin or "Queen of Heaven," as she is termed in the Bible and the churches, is directly traceable to the influence of the captivity on the Hebrew mind. It had its origin in the worship of the Babylonian goddess, Istar, Ashtarte or Ashtoreth, who was styled the "Queen of Heaven," and who was the goddess of amorous love. Her place of worship was in Ur-du, Nineveh, and other cities, and she was supposed to be connected with the planet Venus. I noticed a letter relating to the authorship of a quotation which I have in a note-book. As my copy differs somewhat from the one given I will transcribe it:

"I expect to pass through this life but once; if, therefore, there be any kindness I can show to my fellow-beings, let me not defer nor neglect it, for I shall not pass this way again."

I have it ascribed to Mrs. Hedgman.

Yours sincerely, MRS. KATHRYN T. RUSSELL.

HE'S ALWAYS ON TIME.

Dickens, Iowa, Jan. 8, 1907.—I want the *H. R.* as long as I live. Send to me every time subscription price is due on the magazine and you will get your money. Enclosed find \$1.00 on subscription.

JAMES E. MILLS.

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Back numbers of this magazine for 1903-6 may be had for 6c. each, 10c. for two, or 50c. a dozen—my selection. Nos. 1, 12 & 29, are out of print, and some other numbers nearly so. Nos. 1, 3, 4, 6 & 7, vol. iii, 6c. each; 5 and 8, 25c. each.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and to give or lend to your neighbors.

Another booklet has just been added to the list of those for sale at this office. It is entitled *Christianity—Its Foundation and Its Final Destiny*, by Henry Goldberg. I will send you a copy postpaid for 10 cents. Try it.

Send me lists of names and addresses of people you believe would probably become subscribers and I will send them free sample copies of THE REVIEW.

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VOL. V.

APRIL, 1907.

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MATTER IMMACULATE.

BY THE EDITOR.

A DELUSION that appears to be almost as extensive as human habitation and coeval with human history is that of believing matter to be base, corrupt, impure, coarse and inherently evil. This delusion is especially emphatic in the minds of believers in the supernatural, including Christians and Spiritualists. In our language we have this notion firmly fixed in a concrete embodiment in the use of the word "matter" as a name for pus, which is often called "corruption," showing the two words are considered to be synonymous.

Man seems prone to view his personality as the center around which the universe revolves—a delusion which is accountable for many of his errors. He thus misapprehends nature, in that he makes no distinction between a relative and the absolute state of things. Whatever to *him* is relatively agreeable or useful, he classes as positively, absolutely good; and whatever to *him* is relatively injurious or disagreeable, he classes as positively, absolutely bad *per se*. And supposing his personality to be an immaterial entity—"spirit"—imprisoned in a "house of clay," or hedged about with an adverse materiality, he concludes that matter is evil *per se*. But to the broad-minded thinker, who views Nature as a whole, matter *per se*, positively and absolutely, is immaculate.

Written for "The Humanitarian Review."

HEAVEN AND HELL.

BY JOHN J. KLEIN.

"Neither shall they say, lo here ! or, lo there ! for, behold, the kingdom of God is within you."—Luke xvii:21.

"For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

—Romans xiv:17.

THESE quotations from the Christian Bible agree with the teaching of other religions and philosophies and good, common sense, that heaven is not a locality or place, but a condition.

To get the right idea of spiritual things, we must not think of them as we do of things which have form or are located in a certain place ; but we must think of them as we do of principles—such as love, truth, peace, righteousness, holiness, power, life, etc. Thought and mind show individualized spirit in action ; and character shows the condition of the soul. Spirituality shows the most perfect character, and is the condition of the individual soul which, combined with the proper environment, constitutes or produces heaven.

Heaven is a spiritual condition that embodies the highest degree of perfection and happiness to be attained by any soul at any given time—the present time. And this condition of the soul and its environment is produced by obedience to the natural laws in the harmonious development and right use of every faculty of the mind and every function of the body, in the proper acquisition of the truth and the embodiment of the principles of spiritual life, and in establishing right relations to all things.

The right time and place to find heaven, is here and

now. Begin now to produce and enjoy heaven. Do not try to monopolize heaven, because selfishness has no place in heaven. You can only reach heaven by producing it in yourself and by assisting in producing it for everybody else. And to make it complete and permanent, the home, social conditions and all that pertains to environment and relations must be perfected.

Heaven is the object of life, and comprehends all that is desirable, including health, peace, wisdom, beauty, eternal life and all that is essentially good.

Eternal life is impossible outside of heaven. The choice must be made between heaven or hell while we live in the body; and heaven, death, or (possibly) re-incarnation, when we leave this body. And it all depends upon the kind of life we live here and now what our condition and destiny shall be here and hereafter.

All can readily see also how the opposite condition from heaven is hell. In fact, most of us have experienced enough of hell so that we know it by experience. But if anyone desires to see more of it, let him visit the saloons and gambling-places, the dens of vice and immorality, the haunts of poverty and crime, the insane asylums, jails and other penal institutions; homes where loveless relations, perverted appetites, ignorance and folly are showing their results in misery, suffering, disease and unhappiness; the public places and institutions where corruption, thievery, greed, envy, hatred and all kinds of chaotic and warring conditions are doing their diabolical work of destruction and prevention of the higher principles of human life and relations; or the factories, mines, shops and places of business, where men and women, and worst of all, children, are wearing their lives away in slavery for others or for self, in drudgery to earn a bare living and enrich someone else, or in a mad chase after the almighty dollar or empty fame. Let anyone investigate the conditions of mankind and see the vast amount of

sickness, suffering and unhappiness that there is and get close enough to the experiences of these things to feel their baleful, destructive effects, and he will know that hell is a very present condition among mankind today.

The abolition of hell, like the production or establishment of heaven, depends upon the conduct of individuals and of mankind collectively. Hell is abolished in proportion as right conditions of character, health, spirituality and environment in and for the individual, and right relations and conditions among and for all mankind are produced.

It is also true that hell is a necessary agency of the perfecting forces of nature, and performs a very important part in promoting the perfection and progress of man. Hell, disease and pain are corrective measures or means of nature to overcome evil and error and lead us on to higher perfection and more and more heavenly conditions. The natural law is that all that is really good survives and grows, and all that becomes perfect is permanent; but all that is imperfect is subject to change, pain and trouble, and all that refuses to be corrected is destroyed.

It all depends upon each one of us whether we shall have heaven or hell here, and heaven or death, or possibly, re-incarnation, hereafter, and it makes no difference what any of us believe about it. Our faith can only affect our condition in so far as it helps us to improve conditions. But our faith cannot change the laws which produce results according to our conduct of life and relations. The only way to avoid hell and death, or troubles and undesirable possibilities, is to so live—think, act and be, and relate yourself to all things, including your fellow-creatures, God, the spiritual world—all that pertains to environment—so as to produce that perfect and happy condition which we call heaven, and which by continuing therein may be made to last forever.

Collinwood, O., Feb. 5, 1907.

Written for "The Humanitarian Review."

THE HEBREWS. EGYPT, MOSES AND THE EXODUS.

BY JUDGE PARISH B. LADD.

[Concluded from April Number.]

WAS there ever any foundation for the story told in the Book of Exodus? Let us see.

The Hyksos.—Who were they? From whence? Their sojourn in Egypt. Did they furnish the foundation for the story told in Exodus? Dr. Birch says: "Unfortunately the monuments throw no philological light on the origin of the Hyksos," and that "they are neither Semitic nor Aramæan." Most other writers say they were Semites and monotheists. Gerald Massey says that the latest result of ceaseless research has failed to determine when the Hyksos period began, or when it ended. The art-remains of the Hyksos, says Mr. Mariette, are not Assyrian or Phœnician, nor other than Egyptian.

Gerald Massey asserts that the Hyksos were identical with the Shus-en-Har of pre-monumental times, for a period, anterior to Mena or Menu, of 13,420 years (a date mentioned in the inscriptions), who worshiped the god Hor, or Hor-Sut. We must understand that this period of 13,420 years before Menu is purely fabulous—that we have no history of the Egyptians earlier than the time of Menu, who was Egypt's first civil ruler after the overthrow of the priestly power.

According to M. de Rouge, the Hyksos extended down to 2,017 B. C. E. The Pharaoh, says, Massey, was the Har-in of the Shus-en-Har, the Baal or Bel of the Hyksos, who were disk worshipers and enemies of the Egyp-

tians and with whom an incessant war was kept up from the sixth to the eleventh dynasty—a period much earlier than that assigned to the Hebrews in Egypt, which was as late as the 17th, 18th or 19th dynasty. Africanus, speaking from Manetho, says the Hyksos kings were Phœnicians. Even if this be true, it furnishes no clew to the source of this people.

Mr. Massey again comes forward and says the god Sut or Set at one time ruled over all Egypt, but was finally superseded by Shu and Tath-t, Ptah, Osiris and Amen Ra, who drove the Hyksos to take shelter in Avaris, from whence they were driven, according to Manetho, out of Egypt to the borders of Syria. Massey further says that the Typhonians were by degrees driven into Northern Egypt, where they mixed with the Syrians as co-religionists; that the Hyksos were disk worshipers, followers of Sut; and that they fled from the country when Horus ascended the throne. This must be understood to mean that when the Egyptians got back into power, they restored the old god and drove out the detested foreigners, the disk worshipers. These foreigners were in power from about the 6th to the 11th dynasty, which, according to Manetho, was 530 years. When the Egyptians got back into power they destroyed all they could of the Hyksos inscriptions, which leaves some blanks in the chain of Egyptian history.

Manetho, an Egyptian high priest, gave to the world a history of his people from the time of Menu down to his own time, third century B. C. E., in which he names some foreign peoples who were allowed to settle in Egypt, but among them appear no Hebrews or Israelites. Unfortunately the writings of Manetho were lost; all that we know of them comes through Josephus, Philo, Africanus, Plutarch and Eusebius.

Josephus, speaking from Manetho, says the low lands were at one time overrun by a wild and crude people who came from the East and took possession of Egypt in the

reign of Timaëus, overthrew those in power, burned their cities, plundered their people, and destroyed their gods; they made one of their people, name Salatis, their king, who fortified Avaris and other places on the east side of the Bubartic arm of the Nile, where they stationed 24,000 soldiers to defend Egypt against the Assyrians.

The inscriptions, so far found, fail to give us the time of the reign of Timaëus or of Salatis, and without this the time of the invasion cannot be determined.

An Arabian tradition says that these people overran and held Egypt 200 years, but whether this was a part of the 530 years given by Manetho is uncertain. As to the exit, Manetho says, or is made to say, that the foreigners selected one Osarsiph, afterwards called Moses, as their leader, rebelled against the government and destroyed the gods; that the Egyptians raised a force and drove these leprous people out of the country to the borders of Phillistia. These are the people who fortified and shut themselves up in Avaria, where, for a time, they withstood a siege, but finally were permitted to vacate the country. This reference to the change of the name of Osarsiph to Moses is undoubtedly an interpolation—a forgery, which Renan thinks was made at Alexandria by some Hebrew priest after the death of Manetho, for it is well known that there are some spurious books ascribed to him. This interpolation was intended to support the biblical story of the exodus, and is in keeping with the tactics of the priesthood everywhere when they need further proof to support their religion.

From what has been herein-above said, it must be apparent that the Hebrews were never in Egypt, and that the story in the Book of Exodus had its foundation in the exploits of the Hyksos.

Moses.—Rev. A. A. Sayce, an able assyriologist and Egyptologist, in his "Records of the Past," says: "We learn from a Babylonian text recently discovered in Upper Egypt that his [Moses'] title was *Mosû* the Hero, a word

which renders in Hebrew *Moshah*, which dates back to Accadian cosmology, where Mosu was deified as the sun-god." The learned Huet, Vorsius, Clark Massey and other writers, give a long list of parallel acts of Moses and the Egyptian [Grecian] god Bacchus, showing the two to be one and the same. Gerald Massey, in his "Book of Beginnings," says: "From the Greek and Roman reports and Hebrew scriptures a perfect parallel may be drawn between Moses and Bacchus." Bacchus, like Moses, was born in Egypt. Orpheus calls Bacchus *Mysos*. Bacchus was called *Bimater*, having had two mothers, his own and the daughter of Pharaoh, his nurse; and Moses, like Bacchus and Kepheus, was a lawgiver. Bacchus was represented, like Moses, as having horns, and the one, like the other, carried a rod with which he struck water out of a rock and which turned into a serpent. Bacchus covered the Indians with darkness as did Moses the Egyptians; the former crossed the Red Sea dry-shod as did the latter the river Orontes. A nymph of Bacchus, like Miriam, crossed the Red Sea. Jupiter commands Bacchus to go and destroy the impious people of the Indies, just as Moses is ordered to abolish the abominations of the idolatrous nations. Pan gave Bacchus a dog as his faithful companion, and in like manner Moses is accompanied by Caleb the dog. Bacchus married Zipporah, a name of one of the seven planets, Venus; so Moses married Zipporah, one of the seven daughters of the priest of Midian.

In his book "On the Gods," Mr. Boyce says Bacchus was called Jehovah Nissi, and Moses erected an altar to Jehovah Nissi. Bacchus was divinely instructed on Mt. Nyssa, whence he was named Dionysus.

Gerald Massey further says that Bacchus and Moses were but two forms of Shu-Anhar. Shu modified into Khu means to govern—a lawgiver. Shu is god of the vine and standard or pedestal. The altar raised by Moses to Jehovah Nissi is called the Lord of my standard. Moses and Bacchus were each saved in an ark of rushes, and Shu is addressed as the god living in the ark. Shu was

also an Egyptian god, represented by an ass, which was worshiped by the Hebrews, says Plutarch. Shu on the back of an ass was called Moses, and in all likelihood was the foundation of the story of Christ riding on the ass into Jerusalem.

Plutarch, in his *Moralia Moragenes*, says Bacchus was one of the gods worshiped by the Hebrews.

The Hebrew writings assert that the Egyptian princess called the child Moses because she lifted him out of the water. Gerald Massey says the typical child of Egyptian mythology was the water-born. *Mess* means product of the river—water-born—child of the river. Massey further says there is an island in the Nile which in olden times was called *Moshe* or *Mosha*, the place, which Henry Brugsch-Bey says, where Moses is claimed to have been found in the ark of rushes. This island, says Massey, was named in honor of *Musu*, the typical child of the elder Horus, who was watched over by his sister. The child found in the little ark, he says, belongs to mythology. The ark was represented in Egypt by a boat of papyrus reeds, whose earlier form was the lotus on which the child Horus is portrayed. Massey further says a child named *Messu* would be the namesake of Horus and therefore identical by name with Osarsiph and Arusu. In the Hebrew version the child was called *Mushu* (Ex. ii:10) because he had been drawn out of the water.

The stories of this child of mythology, the young sun-god, says Massey, were afterwards narrated as actual occurrences, thus filling the character of Arusu, Messu or Moses. Thus it is seen that the Moses of Exodus is but the sun-god Horus of Egyptian mythology.

Gerald Massey is clearly of the opinion that the expulsion of the Hyksos from Egypt was at a later time seized hold of, applied to the Hebrews and converted into the story of the exodus.

Rabbi Solomon Schindler, in his "Dissolving views in the History of Judaism," tells his people that it is estab-

lished beyond a doubt that the Israelites were not a tribe of Egypt; that their long-cherished story of their early history, of Moses and his exploits, are not true; that all such early-formed ideas must now be given up as non-historical. He thinks that at different times small tribes of shepherds must have immigrated to Canaan; that they destroyed some of the native tribes and amalgamated with others; that out of these struggles later writers obtained ample material with which to weave the stories of the early life of Israel, and that probably one of their leaders gained such renown that all traditions were afterward centered on him, and that when a codification of these events was made, all were ascribed to Moses as law giver and the messenger of God; that out of the number of tribal gods, Jahveh finally arose as the national (tribal) god of Israel.

And Rabbi Schindler does not stand alone in his class as holding these views, for most of the more liberal leaders of the Hebrews today occupy the same position.

When, as herein, we have harvested the evidence of the early morn of Israel and stored it in the warehouse of reason, then will the Book of Exodus fade away as a childish romance, leaving its hero, Moses, stranded in his little ark of rushes on the waters of the Nile, where he is picked up by the Pharaoh's daughter, reared in the arms of the people and given an honorable place among the fabled gods of Egypt.

Alameda, Cal., February, 1907.

WE have no falsehoods to defend—

We want the facts.

Our force, our thought, we do not spend

In vain attacks.

And we will never meanly try

To save some fair and pleasing lie.

—Col. Ingersoll.

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

TENTH PAPER—FROM THE STANDPOINT OF MODERN SCIENCE.

§ 76.—INTRODUCTORY—THE STATUS OF SCIENCE.

IS SCIENCE competent to give a final and conclusive answer to the question of a future life? Have scientists discovered laws of nature that establish either the certainty or the possibility, on the one hand, or the non-existence or the impossibility, on the the other hand, of a continuance or a revival of the conscious personality after the death and disintegration of the human body? Have they discovered any facts that indicate even the probability or the improbability of a future life?

Theologians often assert that "our boasted science" is at best no more reliable than "faith," because much that was accepted as scientific truth yesterday is rejected by the scientists themselves today, and that probably much that is accepted today will be rejected tomorrow. To this I reply :

There are several factors of what is popularly considered to be science. 1. Certain hypotheses—generalizations accepted tentatively; 2. Certain speculative theories—mixtures of conceptions of what *is* and personal opinion of what *ought to be*; 3. Certain principles or laws of nature which have been obtained by inductive reasoning from all the related facts that observation and

experimentation have ever afforded, and which harmonize or correlate so completely as to appear indispensable to the present order of nature. It is the 1st and 2nd phases of science that change from time to time as new facts are discovered; but strictly speaking these two so-called factors of science are not science at all, but belief—faith—as science is *knowledge*; so that it is not our science (3) which changes and is unreliable, but our belief—"faith." Hypotheses and theories, belief and faith, are temporary makeshifts that we adopt in lieu of such science as we are not as yet in possession of.

Two men are traveling upon the plains of Arizona; one, S, an experienced plainsman, the other, B, not so. They are without water and painfully thirsty. Off to the left of their course they see what appears to be a beautiful lake of limpid water; to the right they see a range of brush-covered hills. B wishes to turn to the left because he *believes* there is a lake of water in that direction; but S wishes to turn to the right because he *knows* there is a spring of pure water in a canyon of those hills. They argue, and B becomes angry and insists that S may be wrong, but that *he believes* there is water upon the left, and so they part; S turns to the right, B to the left. At length S reaches the spring in the hills. He slakes his thirst, bathes his tired feet in the little stream from the spring, rests a few hours, fills his canteens with water, and returns to the trail. He sees nothing of B but his tracks in the hot sands. He must try to find B, supply him with water and guide him back to the trail. Many hours he follows B's wavering tracks. He finds B's coat, a little further on, his hat, then his shoes, and at last B's dead body stretched upon the sand, with hands reaching toward the fateful mirage! This is no baseless fancy, but an illustration drawn from hundreds of realities.

When we know, we should act accordingly. When we



only believe, we should not be satisfied till we *know*. And when we only believe we know, we should continue our inquiry until we *know* that we *know*! That is science.

But as long as we are unable to acquire positive knowledge upon any question we are justifiable in adopting a theory or hypothesis that is to the greatest degree supported by correlated facts, but such acceptance should always be tentative.

In considering the question of a future life, then, we may not only accept real scientific principles as conclusive, but well-supported hypotheses and theories in preference to mere belief based only or chiefly on dogmatic statements of others who have no actual knowledge upon the subject, no matter how great their number, or upon illusory, very limited or superficial observation. But we should never accept such theories or hypotheses as conclusive—only as indicating possibility or probability.

Four branches of natural science are specially related to the question of a future life: physics, chemistry, physiology, psychology; and I will discuss the question from the standpoint of each in this order. But in doing this I shall lay little stress upon the personal opinions, pro or con, of scientists as to the main question, because we all know that even scientists are influenced by their feelings and desires, inherited beliefs, suggestion, and popular opinion, in matters of a supposedly "religious" nature. What, then, is the view from the standpoint of science?

Part I.—From the Mechanical Point of View.

§ 77.—THE ANATOMICAL MECHANISM.

Physically, the human body is a mechanical apparatus composed of a very complex aggregation of correlated, reciprocating and interdependent mechanical structures called tissues, organs and systems. There are solid levers

with hinges and lubricated bearings, various receptacles and tubes or pipes for holding and conveying liquids and semi-solids and gases—air and carbonic acid; and there are springs and connecting-rods, screens, pumps, heating apparatus, cooling devices, conductors (nerves), generators or batteries and dynamos (ganglions, spinal cord, cerebellum and cerebrum) analagous to our electrical apparatuses; there are cameras with lenses, stops, shutters, sensitive films, developers and fixers (memory); there are acoustic devices, valves, chemical apparatuses (glands), cutting tools, grinding mills, etc., etc. When any of these parts of the grand machine are broken, deranged or worn out, they fail in part or wholly to do their proper work and, more or less, derange all the other parts (disease), and when injury is very great or the whole machine becomes worn out it wholly ceases to produce any of the results which it was apparently designedly adapted to produce (dies) and decays.

§ 78.—WHAT OPERATES THESE MACHINES?

I have discussed this phase of the subject somewhat in the sixth paper, and hence I will in this place only briefly supplement that discussion with a short definite statement and an illustration from inanimate nature.

It is said that "a machine cannot operate unless it is supplied with power from an external source and is controlled by an intelligent operator distinct from the machine itself," but this is a narrow view of the subject. We must take a more comprehensive view of nature—include art and artisanship and man himself as parts of nature; his acts all natural, and therefore all of his so-called artificial productions, including all machines, products of nature. Every movement, every act, of man is a natural sequence of an infinite train of movements or acts extending back in the eternal past, under the law of the correla-

tion of modes of motion. So a man-made machine is not a product of mind as an "uncaused cause," but of a chain of causes and effects inevitably and necessarily leading up to—determining—both its invention and construction, and then its operation.

In this broad view we see that any tool or machine is but an addition to man's organism, an evolution of a supplementary part, organ or system. A pick and shovel are but an evolution of the finger-nail and hand; a knife, of the incisor teeth, a flouring mill, of the molars; a microscope or a telescope, but a supplementary organ of sight, the telephone, an evolution of the organ of hearing, etc. But, says the objector, these tools and machines are products of man's free will and intelligence, while his bodily organs are involuntary productions of the vital principle. But this is another narrow view. Granting, for the present, that there is such a thing as "the vital principle," in a broader view we see that the machine is equally a production of "the vital principle," for it first produced the brain and hand that produced the machine. We do not say that the square, saw and hammer builds a house; we go back of them one step, but the physicist stops not at one step—nor two, nor a million; his broad view shows the house to be the production of an infinite series of antecedent causes. So the "man-made machine" is only man-made in a narrow sense, and the so-called vital principle is itself only a proximate cause, an effect of antecedent causes.

Do you say that a machine cannot be devised and constructed without the intervention of a "free will and intelligence?" But can this boasted "free will and intelligence" devise, adapt means to ends and construct a brain that can perform purposive acts? Why, skilled biologists have so far failed to produce, by their "free will and intelligence," even a single organic cell or a pinch of proto-

plasm, much less a brain-machine capable of producing the phenomena of "free will and intelligence!" No, apparent free will, intelligence and the human hand are Nature's means to an end—her square, saw and hammer!

§ 79.—ILLUSTRATIONS FROM INANIMATE NATURE.

If we admit that a personal, conscious intelligence is necessary to operate the machine called the human brain, we must admit the same for the heart, stomach, liver and other machines of the system, for they all do purposeful work; and also of all plants and plant organs. Yes, and in the inorganic world systematic work is done by nature's machines. What is the earth-globe daily revolving upon its axis to produce day and night, and annually sweeping around the sun with its axis inclined to the plane of its orbit to produce the seasons, but a great machine? Does a spirit operate it? and when the earth ceases to revolve, like the moon, and is cold in death or returned to the disintegrated nebular condition, will that "disembodied spirit" continue in "a future life?"

Another example from inanimate nature: The heat of the sun evaporates the water of the ocean, which is then absorbed by the atmosphere above it; the globular form of the earth and the variations of temperature with the change of the seasons, caused by the inclination of the earth's axis to the plane of its orbit while encircling the sun, produces such extensive movements of the air as to carry the vapor over the land where contact with cold currents condenses it and then it falls as rain to the ground, for the "purpose" of irrigating vegetation; channels are provided, having a downward slope to the ocean, so that the water may be returned to again be evaporated. This is a grand irrigating plant—means wonderfully adapted to ends, apparently purposively—ingenious, complicated machine in constant operation! Does an intelligent per-

sonality operate it? and when this material machine is worn out, or dies, will its spirit graduate into a "higher future life"? If so, the pagan's rain-god is no myth!

But what has all this to do with the question of a future life of man? Let us see.

§ 80.—THE CONCLUSION FROM FACTS OF PHYSICS.

If the human body is a machine, or a system of correlated machines, as believers in a future life affirm and non-believers generally do not deny, from the facts that such machine operates because of the laws of the persistence—indestructibility and uncreatability—of motion and the correlation and transmutability of the modes of motion, as a link in an infinite chain—series—of causes and effects, not from any uncaused cause—force, mind, spirit or soul entity—within, behind or over it, it follows that there is absolutely nothing of this machine except matter in motion in the modes we call life and mind, and that when this machine dies its peculiar modes of motion are transmuted into other modes, and so as vital and mental modes wholly cease.

From the standpoint of physics, therefore, we can see no evidence that the phenomena of the human brain, or, strictly speaking, human organism (brain and body being interdependent), which we call the mind and the personality, continue after the disintegration of the body. At the present stage of this branch of science, there are no known facts or principles that indicate that such a future life is probable or even possible; but physics, like other natural sciences, is in a state of active evolution, and it would be only presumption to say that facts and principles of physics may not yet be discovered that would reverse this view, and equally presumptuous to assume that such will be the case. We must accept it at present in its present status, not as we imagine it may be in the future.

[To be continued in THE REVIEW for June.]

Written for "The Humanitarian Review."

REPLY TO HERMAN WETTSTEIN
ON THE
"TELEO-MECHANICS OF NATURE."

[See page 82, March number, of THE HUMANITARIAN REVIEW.]

BY JOHN MADDOCK.

TO FULLY reply to Mr. Wettstein would fill a very large book; hence I shall not burden THE REVIEW but make only a brief comment.

I understand why people differ upon subjects that are not objectively clear to them, and why they construe things that are revealed in a sense which is best adapted to themselves.

Since Mr. Wettstein allows that there may be "a universal intelligence *back* of the teleo-mechanics of nature, intelligence with a 'plan of creation' of its own," there is a way open for him to teleo-mechanically progress. From my view, there is nothing "back" of the infinite. The principle of every change resides *in* matter, and is omnipresent. When an intelligent architect and builder builds a pig pen for a pig purpose, we cannot truthfully say he has proved his inferiority; all we can say is, he has made the right adaptation to the end. In this dispensation of things wherein good and evil are to be learned, all could not have been revealed as perfect as the designer; like the pig pen; things had to be made as they were to be revealed. From my view there are no revelations of inferior workmanship in nature, any more than there is in the work of an intelligent architect and builder who has to adapt means to ends as in building a palace with numerous out-houses for servants, horses, cows and pigs.

There is no inferiority of workmanship in nature any more than there is any blemished matter. I fully endorse Editor Davis' article upon "Matter Immaculate."

Mr. Wettstein has not shown how his various, graded teleo-mechanical intelligences managed, from their protoplasmic roots, before they had an organ of reason, to know just what they would have to be and what they would have to provide for their existence. They could not have been conscious of this importance before they had brains and nervous systems. Mr. Wettstein has to show how the unconscious atoms of the universe came to know that some of them would have to combine and evolve into various kinds of animal and vegetable life, some into food for animals and some into suitable environments for them to live in. In the case of vegetation, how the unconscious atoms knew that seed, soil, moisture and heat were needed for their existence. How in the domain of man it came to pass that the unconscious atoms formed unions to evolve men and women in different degrees of color, contour, moral character, artistic ability and religion. How some knew that man would need copper, iron, wood, and all else that he employs in his ingenious workmanships. How some knew that man would need a sun to give him heat and to be an important factor in producing his food. How all the ingenious means to ends that are revealed in nature managed to come from an unconscious, disintelligent mass.

To assume that the atoms were sensitive and intelligent in degree in their several groups, does not answer the question, because no such harmony of parts could come only from one supreme intelligence, the same as every part of a palace and out-house has to so obtain. To quote Haeckel, or anyone else, is no answer.

To show how unconscious, disintelligent atoms, or atoms with consciousness and intelligence in degree, could have so ingeniously arranged things, planetary and otherwise, universally, is the problem before Mr. Wettstein.

My view is this : In the same way that an intelligent architect builds a palace, with all its requirements, so there had to be a supreme intelligence, not in producing the material universe, but in evolving all the forms and conditions that work so harmoniously in means to ends as revealed in nature. There are no "malformations and monstrosities" nor "ills," only as people have received them. They all stand in the same relation to what we call natural as the pig pen does to the palace. But malformations and monstrosities are chapters in the book of nature that refute the theory of heredity—that like forms beget like ; they show the presence of another factor. They also refute the blind mechanical theory, in that a mechanical combine cannot cause change—it takes intelligence to make changes.

There is no use in taking up the valuable space in *THE REVIEW* in speculative elaborations. The whole subject is confined to this question : Is it more reasonable that a supreme intelligence having supervision of the work, the same as an intelligent architect, made all of the ingenious means to ends that we see revealed in nature, or that they came into existence by the chance work of atoms of limited intelligence working in specific groups, one group being unconscious of what another group was doing ? My reason clings to a supreme intelligence. It takes just as much ingenuity to make what some call evil as it does to form that which is called good.

The teleo-mechanical theory of Wettstein is a step forward in intellectual evolution from the old blind, unconscious, mechanical idea, and as such it is valuable to the Freethought world.

Minneapolis, Minn., March 26, 1907.

Nature is but an endless series of efficient causes. She cannot create, but she eternally transforms. There was no beginning, and there can be no end.—*Ingersoll*.

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EDITORIAL DEPARTMENT.

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first whether it would be accepted and given a place with other magazines. Show the librarian a sample copy and offer to have it sent as a donation. This is an excellent way to quietly introduce it to new readers. Try it.

THE EDITOR DREAMS A DREAM.

All day long, half-past six in the morning till six in the evening, I had stood at the case sticking type in the old way, and at the old-fashioned press printing sheets of the REVIEW "for the good of the cause"; my frugal supper had been eaten; by the light of a kerosene lamp I had been writing letters to my correspondents; my jaded eyes had been wearily protesting and my tired brain had "struck for shorter hours"; my hand had let the pen fall, and it seemed to me that my drowsy old clock had ceased to tick when it tolled out the last stroke of ten (which to me was "23"), but just then I *seemed* to be wide awake.

The letter carrier entered and gave me a great number of papers, magazines and especially of postal cards, and a few letters. Says he, "I see here some stamps I would like to have—I'm making a collection: there's one from the Canal Zone, and here's one from New Zealand, and that from India—" "All right; here they are," and I cut them out for him. "Thanks," and he's gone.

The magazines—well, some sensible, some silly, some soda water; some that profess to be "Liberal" seem to have for subscribers and correspondents members of Congress only—they are all of "New Jersey," "Kentucky," "Indiana," "California," etc.; between the lines seems to be printed in green, this: "We must not let *Freethinkers* find out that this is not the *only Liberal* journal."

The letters—mostly sensible, with a \$ or so enclosed to pay for the REVIEW; some express sympathy and approbation, and some contain manuscripts.

The postal cards—they mostly read, "Please send me

a free sample copy of your paper." Some say, "I have seen your magazine at the public library," or "I have received a sample copy, and I find that it don't agree with my views at all; you should 'cut out' — altogether and print more about —, give preachers h—," etc., etc. "I don't care for science and ethics; give us 'hot stuff.' I can't subscribe for your paper, for I'm already taking so many—'The Truth About Santa Claus,' the 'Dog Fennel Try Weakly,' the 'Yellow Yesterday,' &c."

More "tired" than before, I proceed to prepare some free sample copies for mailing, when the door opens and steps in a sallow individual, who says: "I'm a Liberal, and a friend gives me your magazine to read, so it aint worth while for me to subscribe; besides, my eyesight is so bad I can hardly read, and I'm taking too many papers now—I just dropped in to look over your exchanges"!

In comes another—I mean, a gentleman. Says he, "I have been a subscriber to the HUMANITARIAN REVIEW for four years and must say it is surely doing a grand work, and should have a million readers. I see you have a neat little print shop, but you seem to have no fast presses or lineotype machines. If you had a lineotype or a monotype machine and large, rapid press, and so forth, you could print three times as big a paper for the same price, and you would, besides, have so much more time to give to the editorial work that you could much improve its quality, good as it is at present. Then the circulation would rapidly increase, this would bring advertising patronage, and that, money to pay printers and clerks, thus giving opportunity to devote all of your time and labor to the editing, and the reading, investigation and study so necessary to first-class work in that line."

"But," said I, "I have no money with which to buy those labor- and time-saving machines. All I have is that little cottage and this little shop and their little con-

tents. I can hope to give only my mite to humanity."

My visitor stared at me as if in a brown study. Then he said: "I have been fortunate; my mines and stocks have yielded me a fortune; I can enjoy only a very small per cent of it, and I feel that a very large per cent of it really belongs to humanity, and that I should return it." Then he reached for my pen and, drawing from his pocket a check book, filled out and signed a check, handed it to me and said: "Take this and get a monotype machine, a larger and faster press, and other needed office equipment for the printing of the greater HUMANITARIAN REVIEW and Rationalistic books."

In great astonishment I took the check. I thought that I must be dreaming—but no: it is all so plain! I tried to read the figures in the corner of the check—a long string of them; as I counted them one by one I seemed to hear musical tones running up the scale, and as I said "twelve thousand dollars," I awoke as my clock solemnly tolled the last stroke of 12 o'clock, midnight!

'Twas only a dream: yet how true to fact was the earlier incidents of it! Can it be that the later ones will be also, sometime, true to fact? Then, about to retire, I turned down the lamp wick and the flame went out with a puff that sounded like a whispered, ominous "pooh!"

SOME COMMENTS ON

"A CRITICISM OF THE EDITOR."

In the Correspondence Department of THE REVIEW of April, I printed an interesting letter from Mr. H. C. Jacobs, under the caption, "A Criticism of the Editor"—a heading of my own choosing. I am somewhat personally acquainted with Mr. Jacobs, and I believe him to be a more than ordinarily intellectual, well educated, sincere and candid man—a man of excellent moral character and culture, and a zealous lover of and searcher for truth.

So I accept what he says as sincere expression of opinions and ideas that are well-founded from his present point of view. With much that Mr. Jacobs says I am in hearty accord; and of that wherein I think he errs, I realize there is good reasons for honest difference of opinion. I will reply briefly to some of the criticisms.

"... You do not very kindly entertain the teaching of Paine, the Duke of Argyle, Sir Edwin Arnold, and other writers and thinkers of that class—men who do not believe that death ends all."

I do not "very kindly entertain the teachings" of *any* man unless he gives me the facts upon which his teaching is founded; I care not a fig for *any* man's opinion and belief unless he gives me the reasons upon which he bases them, when I can accept or reject the reasons and form *my own* opinion and belief. Paine incidentally declared his belief in a "Creator" and a future life, but he gives us no facts in support of either belief. Paine's celebrity and his notoriety was brought about by his statement of reasons for prosecuting the Revolution as a war for Independence, for rejecting the Bible as a supernatural revelation and Jesus as a supernatural being—deity—etc. It was not the mere statement of his belief or opinion upon those questions, but his unanswerable *reasons* for them, that made for him zealous disciples and bitter enemies. Paine is honored by Freethinkers of today because he was a brave, outspoken pioneer of their cause; were he living today and holding the same opinions and using the same arguments, he would be classed, not with Freethinkers, but with Unitarians and higher critics.

Do the Duke of Argyle and Sir Edwin Arnold give us any legitimate, new, unconventional or unique reasons for their belief in a future life, or any scientifically-ascertained facts or principles as the basis of their opinions? If so, I have not read or heard of them, but am anxious to do so; kindly point them out to me, Friend Jacobs.

Ditto, "Spinoza, Emerson, Channing and Huxley."

The quotation from Huxley does not show that he either believed or disbelieved in the existence of God or a future life—only that he did not *know*—his agnosticism.

As for Prof. Haeckel accepting the chief doctrine of Spinoza, he certainly does *not* believe that the conscious personality of man survives the death of the body, or the "cell-soul" the disintegration of the cell, but unequivocally declares that such a belief is "absurd." Thus:

"The soul (*psyche*) of man, considered as a separate supernatural being both by mystic metaphysics and theology, due to the astounding progress of modern biology, especially that of comparative research of the brain, has been recognized as the totality of brain functions. The action of the higher soul organ or thinking organ being a certain area of the cortex of the cerebrum, with man goes on according to the same laws of psychophysics as with the other mammals and especially the anthropoids, next in relationship to man. This activity, of course, *becomes extinct in death*, and in our days it appears to be *perfectly absurd* to expect, nevertheless, a personal immortality of the soul."* [*Italics, mine.*]

This was written by Professor Haeckel in 1904, and so far as I know, he has not since retracted it or made any statement contradictory of it, and I believe it fairly sets forth his real views and the true relations of modern biology to the question.

Says Mr. Jacobs: "The idea of a God (i. e., a universal intelligence) and a hereafter for man are inseparable: if the first be true, the second is possible and even probable."

In the light of biology—specially of physiological psychology—this deduction is not warranted. Human intelligence is a function of the cerebrum—a phenomenon of brain action; and the cerebral brain is a complex organ-

* *A Universal Monistic Alliance*. By Ernst Haeckel. The famous "Thirty Theses," published by THE REVIEW office, 854 E. Lee st., Los Angeles, Cal. Price 6 cents.

ization of matter chemically very unstable, says biology. If there is "a universal intelligence" so analogous to human intelligence as to be rightly called intelligence, we are justifiable in concluding that such intelligence is also a function of a highly complex organization of matter, and being a "universal" intelligence, that organization must be the material universe. This "God," then, being the function of the indestructible universe, is eternal. But human intelligence being the function of the destructible cerebrum, it ends when its organism is destroyed—dies. Therefore, that there may be a universal intelligence of eternal duration in no way indicates that the finite human intelligence is probably or even possibly eternal.

I am not here affirming that there is "a universal intelligence," but accept it as your hypothesis in order to demonstrate the fallacy of your deduction.

The argument from the school-boy standpoint fails because it is "a begging of the question." To assume that this life is a preparation for a future life is to assume that there *is* to be a future life—the thing to be proved. It is "reasoning in a circle." Let us test it by the syllogism :
1, Major premise : There is to be a future life. 2, Minor premise : This life is a preparation for the future life.
3, Deduction : Therefore, there is to be a future life. It is seen that the major premise and the deduction are the same. The minor premise is a mere assumption.

Experience proves that we eat today that we may be strong tomorrow and learn today that we may be wise tomorrow, in this life. The present life endures but a measureless moment ; the real future life extends from this moment down to death—be it a minute, a day, a year, or a century !

As for the "blackness of darkness" being an "only hope" to be abhorred, why is it that we welcome with gladness at the end of a day of toil "the blackness of darkness" literally and of consciousness figuratively ? And why is it that we do not look back with a shudder to "the blackness of darkness" that existed for us before

we were born? No, the abhorrence of death is but an action of the great physiological "first law of nature," the law of self-preservation, on the plane of consciousness.

"When men looked forward to certain death and no hereafter, they were savages of the lowest type."

This statement is contradictory of the facts of human evolution. The truth is that the lower down the scale the stronger and more realistic the belief in a future life, and the higher up the scale from brute to the most intellectual and refined man the more vague and idealistic the belief. Take the American Indian for example. His belief that his dead ancestors still live is never clouded by doubt, and he looks forward to a future life in a realistic land like his present forest home, except that his desires seduce his hope to promise a far better hunting ground—the climate will be mild, deer, bison and bear will be abundant, his pony and his dog will be his again, and even his squaw will be there to do the hard work for him. Where do we find among our own people so realistic a belief in a future life? Only among the most ignorant and unrefined of the white race is there a close approach to it. Then take for example our most highly educated and refined intellectual people. Their belief, if indeed they have any at all, is but a dim and shadowy idealism—a faint picture void of detail, high lights or deep shades—often merging into "living by our deeds in the future of the race and in the memory of our friends left behind"—the land "over there" wholly "wiped off the map" of their future and conscious personality entirely left out of the count.

Again: That argument is something of a boomerang, for believers in a future life often try to defend their doctrine by affirming that "all mankind, even the most savage and primitive peoples, have believed in it." It wont do to both assert and deny this to prove the same thing!

I neither affirm nor deny that the conscious personality continues after death, but affirm that there are no known facts or natural laws which support the doctrine, and that the trend of modern science is against it.

A SUPPOSED "POSER" DISPOSED OF.

Mr. Greene includes in his letter (p. 184) the following:

"While engaged in preparation work, this young lady would be extremely desirous of obtaining the name and address of some humane person of influence in some neighboring county or State where she was a perfect stranger, and knew no one even by hear-say. A name and address would then 'come into her mind,' and investigation would prove the person to be just the one to assist in this work."

REPLY.—Granted that the lady referred to is even intellectually brilliant and scrupulously honest, and that the facts have come from her through others, including Mr. Greene, equally bright-minded and honest, there is still good reasons for believing that error has occurred, inadvertently or otherwise. But granting that facts are as stated, the facts point wholly to the source of the phenomena being the mind of living people, not spirits of the dead, for both parties to the transaction were living people and there is no known reason why "embodied" minds should not be able to act "telepathically" in giving and receiving "impressions" as well as "disembodied" ones, if such there be. We do not ascribe the results of wireless telegraphy to a "spirit," nor think it proves immortality of the agency by which those results are effected.

"One day herself, her father and an uncle were calling up reminiscences of another uncle who had recently died. His experience with an air-gun was mentioned, and such a gun was at the time in a corner of the room. As they spoke there was a snap and the gun was apparently discharged. After being examined, off it went again."

When anything diametrically opposed to universal human experience appears to occur we are always justifiable in assuming there is error through careless observation or illusion, delusion or hallucination.

In a letter from Mr. L. J. Moss, he remarks: "I have not read all the articles yet, but wonder if in them you have referred to 'levitation'." In reply, I will say that all such performances belong to the art of legerdemain, and the "tricks" have long been known to sleight-of-hand performers who make no pretension of "spirit" in-

tervention; and many explanations and demonstrations of various methods of performing them have been made public. Hence in my discussion of the question of a future life, all reference to that class of "manifestations" have been omitted as irrelevant—not being "psychic phenomena" in the proper sense of the term. The discussion is not directed against Spiritualism specially, but is a critical examination of the grounds of all phases of belief in after-death existence of any kind.

The meetings of the Progressive Club, of this city, have been more than usually well attended of late, sometimes filling the large hall to overflowing. Why? Because the management has largely cut out of its programs the obtrusive, chronic "wind jammers" and have secured able speakers who have something worth while to say and can say it in an entertaining and interesting way. The Club meets every Sunday evening in Symphony Hall, on Hill street, between Second and Third.

Said the judge to the convict: "You murdered a man; you should have remembered the Golden Rule—Whatever you would that men should do to you, do you even so to them—therefore I sentence you to be hanged until you are dead"! "Yes, Judge," said the prisoner, "but 'it's a poor rule that wont work both ways'!"

In a quotation from Haeckel's "World Riddle" made by Mr. H. Wettstein in last month's REVIEW, on page 125, is a typographical error—an s added to "operation"—which renders the clause ungrammatical. Of course neither Prof. Haeckel nor Mr. Wettstein are to blame.

The Los Angeles Liberal Club, after a short vacation, has resumed its regular Sunday evening meetings in the Mammoth Hall, 417 S. Broadway. Admission is free.

Why not order a copy of THE REVIEW sent to a public library or reading room in your city or neighborhood? It would cost you only 50c. a year for that purpose.

CORRESPONDENCE.

SOME LACONIC CRITICISMS.

LaGrange, Ill., April 1, 1907.—I enclose \$2.00 for which please send me *THE REVIEW* one year and the following books I greatly admire your criticism of spiritism and Maddock's "Great Dynamism"; and your views agree with mine fully. The former is a desperate but vain effort to re-create man from nothing; Maddock, *a la* Theist, explains (?) "all the intricate forms of nature" by complacently creating a god of his own—the "Great Dynamis"—but whose "intricate form" and methods he leaves entirely unexplained! If Tenney proves the eternity of the earth I will be surprised. I have always supposed that nothing was eternal except infinite matter, space and time—forms of matter ever changing—the universe ever the same.

OTTO WETTSTEIN.

A NINETY-FIVE-YEAR-OLD RATIONALIST.

Brookline, Mass., April 14, 1907.—I received a copy of the *HUMANITARIAN REVIEW* and am glad to see so liberal a work produced on the Pacific Coast, recently steeped in Romanism. I have read the articles with great satisfaction, especially Judge Ladd's article on the Hebrews and your able paper on "A Future Life?" I should like to see the prior articles. [I can no longer furnish them complete in the magazine, but expect to have them ready for sale in book form the middle of July.—ED.] This paper voices what I have been inculcating for many years, and announces indisputable truths. I have lived a long life (more than 95 years) and have made the study of the human intellect a prominent object. I have published a book on "The Origin of Superstition" to elucidate the

source of the fables that have occupied the faiths of the human family from its earliest known history.

Please send me *THE REVIEW* a year and the following books:

J. J. GREENOUGH.

AN ALLEGED "POSER."

Los Angeles, April 2, 1907.—I have been much interested in your recent articles in *THE REVIEW* on "A Future Life?" and I must admit that you make out a good case for the "materialistic" side. However, I am going to send you a "poser"; and though I am myself "on the fence" as regards the claims of Spiritualists, I believe you will have some trouble in explaining from your standpoint the premises I shall state and assume as facts:

.... I have been corresponding with a young lady in a distant State—have never seen her, but can well understand her mental ability from her letters. So efficient is she that she has more than once carried to a successful conclusion difficult legislative work in the shape of bills for promotion of humane ends. * * J. M. GREENE.

[See statement of the cases in connection with editorial comment on page 181.—EDITOR.]

AGNOSTIC ETHICS AND SPIRITUALISM.

San Diego, Cal., April 12, 1907.—The editor of *THE HUMANITARIAN REVIEW* has the happy faculty of saying much in a few words, and his poems are strikingly illustrative of the same. He has on page 134 of the April number given a correct expression of Spiritualism in the following words: "It appears to me that that conduct which in this life most results in beneficence to the individual and the species—humanity—affords the very best preparation for entry upon any other life that may succeed this one." Nothing could be more correctly said in defining Spiritualism. There is no "end of the road" to Spiritualism. No good thing for humanity can be named that it does not embrace. Whatever conduces to right living here is

beneficial; no person is happier for having done what he knew to be wrong, nor is the memory of such mistakes pleasing. On the other hand, who does not feel a glow of satisfaction in that he has contributed comfort or well-being to a fellow mortal?

What one believes or disbelieves is not the thing: it is what one does and leaves undone that counts. Leading a well-ordered life, doing what we ought to do and leaving undone what we ought not to do, should be our aim, and then have no fear for the future. We reap according to our sowing.

MRS. C. K. SMITH.

THE BEST EVER IN THIRTY YEARS.

Lincoln, Neb., April 4, 1907.—Herewith M. O. for \$1.00 to apply on my subscription to *REVIEW* and 10c. for copy of March issue lost in the shuffle when I moved. Have read Liberal publications for more than thirty years, and yours is the best I ever saw. Your series on immortality is above all praise. Please list my name as a subscriber to same in book form.

H. H. STODDARD.

A MATERIALIST CHIP.

Brooklyn, Conn., April 12, 1907.—Some who have given up belief in the Bible God, sun-god, image-gods, etc., still want a God, a Great Dynamis, or God of Nature. Herman Wettstein seems to be their high priest. How they do desire some mighty combination of intelligence that they can call God! They are trying to teach that every particle of matter has a particle of intelligence, and all are banded together, each atom being a part of the universal intelligence, and each individual being also a part. Each kind of atom has its quantity and kind of force, and their chemical attraction keeps the universe banded together. But that is not intelligence. A light, summer breeze is not a tornado. When, after ages of chemical formations, a chance union of materials evolved a live cell, capable of reproduction and growth; when growth

evolved an animal capable of choosing, intelligence began. Each animal and each human being is a separate intelligence; there is no combination of intelligence to be called God—unless you call our Government a combination of intelligence, either God or devil, or both.

ELIZA MOWRY BLIVEN.

MUST HAVE IT, NEVERTHELESS.

Smithland, Ia., April 14, 1907.—April number received and contents read from cover to cover with pleasure. I would cheerfully send you \$1.00 for a yearly subscription but ill health and misfortune have planted me below par; besides I already take regularly the following liberal papers [naming ten publications]; so you see I am well supplied. But your little magazine is fine, and I must get a few more numbers and perhaps by that time I will be able to subscribe for a year; so enclosed is 25 cents for which send it along for three months. When I die no doubt I will go into a Liberal heaven, or else a Catholic hell and purgatory together, but no red-nosed, drunken priest will receive any hard-earned dollars from my family to pray me out of purgatory.

DR. L. S. STOLL.
(Ex-Catholic.)

St. Louis, Mo., April 5, 1907.—I have received a copy of the March number of your HUMANITARIAN REVIEW from my school-time friend, H. Wettstein, or from you directed by him. You may send it to me a year from April and the Tenney book; also "Scientific Dispensation," [and 3 other booklets]. Total, \$1.66—M. O. enclosed.

D. B. Stedman is an uncommonly good poet. [See his "To My Bible," March No.] Poetry may be the form the last man will use. Teleo-mechanics look toward him.

J. F. MALLINCKRODT.

Your "Kindness of Providence" and comments on the mind in nature [in April H. R.] struck a very sympathetic chord in my breast. They were excellent.

H. WETTSTEIN.

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SAMPLE COPY.—If this paragraph is marked with a blue pencil it means this copy of the H. R. was sent to you as a *sample copy*, in the hope that you will become a subscriber.

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If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and to give or lend to your neighbors.

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A Universal Monistic Alliance, by Prof. Ernst Haeckel, in pamphlet form, published at the office of the REVIEW—thirty valuable concise scientific theses. Price, postpaid, 6c.

Science Is Religion: the Monistic Religion, a pamphlet publication of a lecture by Prof. T. B. Wakeman before the Manhattan Liberal Club, New York,—a good thing to read in connection with Prof. Ernst Haeckel's *Universal Monistic Alliance*. I will send a copy of this for 10c., or both for 15c.

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The Christ Story: or the Foundation Defective. By W. J. Dean. Pamphlet of 24 closely-printed pages; price 10c.

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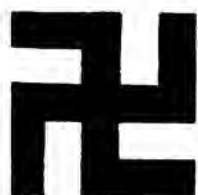
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SINGLETON WATERS DAVIS, EDITOR.

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JUNE, 1907.

NO. 6.

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"Kindness is strength.

"Conscience is born of suffering.

"Candor is the courage of the soul.

"Anger blows out the lamp of the mind.

"When an old religion dies, a better one is born.

"Logic is the necessary product of intelligence and sincerity.

"Happiness is the result of all that is really right and sane.

"It is not enough to say fine things; great things—dramatic things—must be done.

"Good nature is often mistaken for virtue, and good health sometimes passes for genius.

"Wealth and position are generally the enemies of genius and the destroyers of talent.

"Let us hope that if there be another life it will bring peace and joy to all the children of men.

"Most of the intellectual giants of the world have been nursed at the sad and loving breast of poverty.

"When the Angel of Pity is driven from the heart—when the fountain of tears is dry—the soul becomes a serpent crawling in the dust of a desert."

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A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

TENTH PAPER—FROM THE STANDPOINT OF
MODERN SCIENCE (CONTINUED).

Part II.—From the Chemical Point of View.

HAVING discussed so fully the relation of physics to the question of a post mortem life, I need but remark briefly on the chemical aspect, the two sciences being so closely related to each other.

§ 81.—CHEMICAL CONSTITUENCY.

All bodies in nature, organic or inorganic, living or non-living, of which our senses take cognizance, upon careful analysis are found to be constituted of one or more substances which are considered to be "simple elements" because chemists, in a vast amount of experimentation and critical observation, have never been able to analyze them—separate them into even two components—nor observe their formation by a union of other substances. Of such are oxygen, hydrogen, carbon, calcium, silver, gold, etc. Compound bodies are composed of these "elements" combined in one of three ways: mechanical mixture, as the air; chemical combination, as water; and organic growth, as living tissues of plants and animals. There is, however, no definite line of distinction between one of these ways and another, just as the line between plant and animal life is indefinite. Though generally

the three methods are plainly distinct, in some cases they seem to merge by imperceptible gradation.

§ 82.—THE LAW OF CHANGE.

One great, universal fact relating to the constituency of material bodies (inorganic as well as organic) is, that *they are all unstable*—subject to disintegration; and another great universal fact is, that, after disintegration of any body of matter, the separated particles or elements *re-integrate to constitute other bodies*, more or less enduring but also unstable. This disintegration and re-integration is action under the great Law of Change, and on this depends the phenomena of the universe, from the rotation and revolution of the heavenly bodies to the transmutation of forms of bodies and modes of motion. By this great law of change suns and planetary systems are constructed from nebulous matter—disintegrated matter of preceding suns and planetary systems—and by it they are disintegrated into nebulous matter, crude material for the building of succeeding suns and systems—"world without end!" As well, by this law of nature inorganic matter yields its non-living forms and becomes organic, living plants, and these yield up their elements for use in building living animal tissues; and by it the animal tissues, including those of man, are disintegrated to form inorganic food for plants, and so round and round goes on the birth, life, death, disintegration and resurrection of *matter* here on earth, and every day is a "day of judgment—i. e., a day of readjustment.

No, our bodies do not only become food for grass when we breathe out the last breath, but literally "in the midst of life we are in death," for with the first expiration of the new-born infant goes out of its body a quantity of carbon that a moment before was an indispensable constituent of its living body; and that carbon has not only been disintegrated from tissue or cell combination, but it

has been re-integrated by a chemical compact with oxygen and formed carbonic acid, a gas which mingles with the air; away it floats, like a "departed spirit," which it truly and literally is, until it comes in contact with a blade of grass or leaf of a tree, when it is disintegrated and the carbon is made a constituent of plant tissue, which later is eaten by beast or man—literally re-incarnated! Taking the great, pre-eminently basic chemical element of *all* living beings, CARBON, as the "soul," we have a real, scientific "re-incarnation," "transmigration of the soul," "regeneration" or "new birth," "resurrection," etc. May it not be that these theological mysteries are, after all, vague and dreamy subjective recognition of the great facts of nature now being objectified by inductive science? As in literature—poetry and fiction—and in art, there is always necessarily a basis of elemental facts, so in metaphysical and theological systems there must necessarily be basic facts even though but dimly perceived, for man is not a creator—he cannot "make something out of nothing"—not even a fallacious theory or a false doctrine.

Briefly, it is a well-established fact that all chemically complex bodies, of two or more elements, are unstable and under varying environment disintegrate and enter into new combinations, forming new bodies of matter; and as a general principle, the more complex the aggregation the more unstable it is, and organic compounds being exceedingly complex are very unstable; and hence the very life activity itself is but an incessant and rapid chemical decomposition and recomposition of tissue. The human body, then, as an individuality, during life is really a lightning-like succession of individualities, just as the human species as a whole during its entire race existence is a slower succession of these complex individualities, of an average duration, say, of thirty years.

The sum of the activities of the grand man, humanity,

correspond exactly to the chemical and physical motions inherent in and inseparable from its constituents—persons—and the sum of the activities of each of these race-constituents (persons) corresponds exactly to the inherent chemical and physical motions or activities of its organs, cells, corpuscles, molecules and atoms; and the sum of the activities of the grand man—the race—is no less and no more a “soul” capable of separation from and existence independent of its chemical constituents than is that of the individual or person. Indeed, there is today in London, Eng., a sect called the “Church of Humanity” which holds as a creedal doctrine that the race has a soul, and its members pray to that race soul as a superior personal being—“the true and living God”!

§ 83.—MAN CHIEFLY WATER.

The human body, apparently so solid, is chiefly water, consisting of about 7 pounds of water to every 3 pounds of solid material; that is, about 70 per cent water. At the same temperature that water is a liquid, its components, oxygen and hydrogen, when not chemically united are both gases; so that were the water in a man's body to be suddenly disintegrated, he would immediately become 70 per cent gas. And I am here tempted to say, by way of diversion, that, apparently, this most dire calamity often occurs!—politicians and preachers being especially predisposed to the disease!

Water is the only inorganic substance which animals, including man, directly assimilate; all other elements of nutrition—substances that enter into the construction of the living tissues—must first be raised by plant life from the domain of inorganic matter up into the domain of organic matter. Air is no exception to this, for it or its components, oxygen and nitrogen, do not become any part of living tissue; we breathe in order that the oxy-

gen of the air may chemically unite with the carbon in the venous blood that it may be, in the gaseous state (as carbonic acid gas), readily eliminated from the living system. The "spirit" (etymologically, the breath,) of man, which it is said "God breathed into his nostrils" to make him "a living soul," and which "ghost" man "gives up" forty times every minute while he lives, is, then, only a vehicle of physiological sewage.

§ 84.—CHEMISTRY OF THE PLASMA.

The essential substance of all living things, vegetable and animal, called the *plasma* is constituted of chemical elements, but combined in proportions never found in inorganic nature, and, so far, beyond the skill of chemists to effect experimentally. This plasma varies somewhat under different conditions, but in general the plasmic substances consist of what are called "the five organogenetic elements," combined in about these proportions, by weight: Carbon, 51 to 54 per cent; Oxygen, 21 to 23 per cent; Nitrogen, 15 to 17 per cent; Hydrogen, 6 to 7 per cent; Sulphur, 1 to 2 per cent.

These elementals uncombined are, solids, two—C. and S.; gases, three—O., N. and H.; no liquids. Yet the product of the combining process, plasma, is neither a solid nor a gas, but a semi-liquid or jelly-like substance, of which the white of an egg is a good example. This change of state resulting from the combination, points directly to the fact that plasma is not a mere mechanical mixture of the five elements, but a product of chemical combination. That it is not a product of a "vital force" *sui generis*, but chemic, is shown by the fact that this change of state as a result of union is a phenomenon common in inorganic combinations, as is illustrated by the chemical combination of the two gases, oxygen and hydrogen, resulting in the formation of the liquid, water.

Other chemical elements than the five organogenetic elements of plasma enter into the formation of living tissues, as calcium, phosphorus, etc., but they may be considered as auxiliaries of the plasmic substance, important but not essential to life action.

§ 85.—THE VERDICT OF CHEMISTRY.

Do the facts and principles of chemistry above considered, or any others known to chemists, prove that there is any "spirit" or "soul" entity or personality connected in any way, either as cause or modifying influence affecting the chemical actions or reactions, with the material structure of plant, brute or human? No. All the chemical changes within living organisms are accounted for upon the general principles of chemical action in the domain of inorganic matter, modified only by the peculiar conditions essential to the manifestation of life. Does organic chemistry confirm the theory that "nothing is ever destroyed, therefore man must be immortal"? Not at all; but on the contrary chemistry proves that no body of matter constituted of two or more indivisible atoms is stable, but finite in duration under the law of change.

To illustrate: I am now before a case of type; let each letter represent an atom of a chemical element. I pick up one and then another and unite them so as to spell the words on this page; among them is, say, the word god, but after printing the page I disintegrate the word by distributing the type back into the case. The word god as a combination of type-letters has been destroyed. I then set another page from the same case of type, and in doing so I pick up identically the same types I had used in the word god, but arrange them differently and so as to spell dog; again I use the same types but add another o and produce the word good. So things as we know them in composite bodies of matter, inorganic or organic,

are not only destructible, but of necessity they *must* be destroyed that others may be formed from their elements. Let this destruction in nature cease, and the universe would stand still—be an infinite petrification.

Yes, we die, as chemistry demonstrates, not that *we* may live again, but that *others* may live.

Does chemical science afford any facts or principles in support of the doctrine of a future life, either by resurrection of the body or the disembodiment of an immortal spirit, or by re-embodiment of a disembodied soul? Not one. Chemistry takes absolutely no cognizance of anything that even suggests the indestructibility of anything but the elementary atom, or the probability or possibility of a future life after final death of the body.

Part III.—From the Physiological Point of View.

That branch of biological science which relates to the actions peculiar to the various anatomical organs, tissues and cells of living plants and animals, physiology, may at first sight appear irrelevant to the question of a post mortem life, but I think it can be shown to embrace very important facts and principles bearing strongly upon the subject. Let us see.

§ 86.—NATURE OF PHYSIOLOGICAL FUNCTION.

The organs, tissues and cells of living beings are evidently adapted, more or less perfectly, to the performance of work for the well-being and perpetuation of itself, the individual (as a co-operative community), and the race or species (a more comprehensive co-operative community whose units are the aforesaid minor communities, the individuals). No matter how much we differ as to what is the cause of this adaptation, or as to its being the result of intelligent design, it exists apparently as purposive effort. Take, for instance, the leaves on a tree: to

gether with one another and the trunk, branches, roots, etc., they constitute a co-operative community, and the interdependence of the leaf, trunk and root is so great that no one of these members can long continue to live without the co-operative work of all the others. The leaf is so constructed that it is adapted to its atmospheric environment, the light of the sun, constituents, contents and movement of the air, apparently, at least, by intelligent, purposive design, so that it "works" not only to build and maintain its own individuality but also that of the entire tree. In fact a real altruism seems to exist, for the root seems to work chiefly in collecting materials from the soil for use in constructing the trunk and the leaves; the leaves seem chiefly concerned in extracting carbon from the air for the building of the trunk and the roots, and the chief uses of the trunk seems to be to support the leaves high in the air and sunlight and connect the leaf and the root with each other to make their co-operation possible and eminently practicable. Then there is the flower and the seed: the leaf, root and trunk unite in the work, apparently as the chief purpose of their existence, to produce flowers and seeds; the flower is devoted almost entirely to the perfecting of the seed, and this reciprocates by devoting its work to the starting of a new community-individual tree in order that the community-species may continue and increase. .

And so with all living things throughout nature.

§ 87.—PHYSIOLOGICAL AUTOMATISM.

The popular belief that matter is "dead," inert, except when impelled to move or act by an invisible, mysterious "force" entity or "spirit" entity within, "behind" or "back of" it, is a fallacy arising from a misconception of the nature of cause and of motion. The true conception is that matter is *never* inert, and is *always* in motion;

that motion cannot be destroyed, suspended or "diffused in vacant space"; and motion cannot be initiated or created. What appears to be a cessation of motion or the beginning of motion is only the cessation or the beginning of a *mode* at the time of a transmutation from one mode into another. Hence physiological action is not caused by any "vital force" entity, but is a mode of motion resulting from a transmutation of the physical and chemical modes in which the living matter moved before it became living matter, while as yet inorganic. This transmutation occurs because of changed conditions, just as a man apparently voluntarily changes his modes (methods) of activity under different conditions—"suits his action to the circumstances," as he says.

Living cells, tissues and organs (including the human brain), therefore, perform their functions as they do simply because the matter of which they are composed *cannot cease* to act and so changes its *modes* of action into physiological functioning in conformity with the conditions and its adaptation to them. No mysterious invisible being or vital force is needed to "cause" them to act, or to be hypothecated to account for the performance of their proper functions.

§ 88.—THE PHYSIOLOGICAL ULTIMATE.

A physiological function, then, of any organ, tissue or cell, is that special work it is adapted to do, and does perform by virtue of its particular organization and influence of heredity and environment; and it may be stated concisely, as a logical generalization of the known facts of comparative physiology, as a biological principle or natural law of life, that *the object of all functional activity is the construction and preservation*, first, of the acting organ, tissue or cell; second, of the individual of which it is an anatomical member; and third, of the species—in

procreation and care of offspring. And another generalization of much significance in connection with this is thus formulated by Professor Ernst Haeckel in his Fifteenth Thesis: "All vital activities—inclusive of the psychical or 'soul' functions—take place according to the laws of physics and chemistry," as I have stated in § 85. And a third great physiological generalization equally well founded on the known facts, is this: All functional activity—including the consciousness of pain and pleasure, suffering of sorrow and enjoyment of happiness, and the horror of death and desire to live, and even *the hope of a continued existence after death*—is adapted to and normally results in the production and preservation of life here on earth as we objectively know it, so that we are justifiable in concluding that the ultimate end of all life activity—physiological function—including thought, is bodily life: a progression by revolutions, as in all other departments of nature.

§ 89.—DOES THE BRAIN THINK ?

It has been said that the brain does not and cannot of itself think; "the mind or spirit uses the brain as a medium for the manifestation of its thought; it is preposterous to say that mere matter can think; the brain is merely a convenient but not indispensable tool of mind or spirit." So say the believers in human dualism. Let us step by step through comparison approach the question, Is thinking a physiological function of the cerebral brain—thought a result of brain functioning?

The result of muscular contraction is bodily movement; the result of salivary and gastric secretion is digestion of food; the result of the alternate expansion and contraction of the chest is respiration, and of that, decarbonization of the blood; the result of the glandular action of the liver is the removal of deleterious waste matter from

the blood and making of it a useful intestinal lubricant ; the result of the muscular action of the heart and arteries is the circulation of the blood ; the result of the contraction and expansion of the pores of the skin by variations of temperature is the maintainance of an even and proper warmth of the body ; the result of the action of the iris of the eye, by which the pupil is expanded and contracted, is the regulation to some extent of the amount of light that enters the eye ; the result of the action of the sensory nerves is the merging of sensory impressions in centers of perception to form the basis of consciousness ; the result of the actions of the spinal cord, medulla and cerebellum, is the regulation and unification of the various physiological activities of the entire system. And the physiologist conceives of all these results being brought about by the action *of the organs* named, not by the action of invisible, mysterious, immaterial beings *through* them as negative mediums or *by* them as instruments.

But let us take one more step: the result of the action of the cerebrum is—what? Does Nature here reverse herself, and after constructing a system of co-operating, automatic organs, build one more of far greater excellence, placed like an autocrat on a throne over them, and debase it to the position of a mere “convenient” but “not indispensable” tool of a being hidden, like the manipulator of Punch and Judy, “behind” it? Or is Nature consistent, so that, as with the other organs, we may say that the cerebral brain itself acts automatically to bring about a result for the well-being of itself and all the other co-operating members of the community constituting the individual, and so also of society and the species? Then, shall I continue the list in normal order and say: the result of the action (thinking) of the cerebrum is *thought*? That it is a very complex organ, and receives impressions through the organs of sense which it combines and trans-

mates into not only intellectual thought, but also sentiment and emotion? And these—are they “things,” or are they not really modes of motion, as are sound, heat, light, electricity and magnetism? If so, they are effects of complex causes liable to, and by the natural laws of correlation and change surely destined to, dissolution? And with destruction of the cause, the effect ceases to be produced. No cerebral brain, no functions of emotion, sentiment or thought. Just as, no eyes, no seeing; no feet, no walking; no wings, no flying; no glands, no secretions; no sensory nerves, no feeling; no sensory unifying center, no consciousness—are all physiological truisms, so, to the unprejudiced mind, no cerebrum, no thought, emotion or sentiment, is also a physiological truism; and without these, there is no personality.

It has been said by way objection to the physiological principle that the several anatomical members each acts automatically in and of itself, by virtue of the potency of the molecular and other motions of its constituents modified by their peculiar relations to one another in the organism and to their external environment, that the evident purposive adaptation of means to ends in the structure and functions of these parts necessarily implies the existence of an intelligent designer of them.

Though this is a mooted question, I will here assume that such a designing intelligence does exist; but I reply that such intelligence must of necessity itself be a complex organization of the primary elements of intelligence because the relative position in the scale is based on the principle that the “higher” the living being the more complex and intricate its constituency and *vice versa*, and as the creator must be superior to (higher than) its creation, this designer must be even more complex than the material organism, and therefore destined by the laws of correlation and change to dissolution—death.

All of the known physiological facts support the generalization that all of the phenomena of life, from those of a single cell to those of the human cerebrum, are determined by the adaptation of structure to its environment, and that when that adaptation cannot be maintained, the phenomena all end—which is final death.

If the destruction of the cerebral brain is inevitably followed by annihilation of the consciousness and the personality, as physiological science certainly teaches us, a post mortem future life would be impossible.

In next paper I shall treat the subject from the standpoint of psychology and of agnosticism.

[To be continued in THE REVIEW for July.]

For The Humanitarian Review.

GROWING OLD.

BY MRS. C. K. SMITH.

WHAT is it to grow old gracefully ?
Is it to keep about our affairs
And never note the years as they flee,
But go on climbing the golden stairs ?

Is it to "occupy till I come" ?
As Christ to his disciples said,
Until at last the words well done "
Shall tell how wise the years have sped ?

Is it to do what the hands find to do
With the strength and might that is given ?
Is not this the right road to pursue
While making our way toward heaven ?

Is there a way more gracefully given
Than labor and grow, old or young,
Carrying along our own true heaven
While friends of earth we dwell among ?

San Diego, Cal., May 7, 1907.

Written for "The Humanitarian Review."

FOGS OVER OUR NEW WORLD.

BY THADDEUS BURR WAKEMAN.

IN ONE important respect the more Liberal publications we have the worse we are off. For there is no exchange of thought between them—not one will reprint or inform its readers of the important matter that appears in any of the others. If a good thing or thought appears in THE HUMANITARIAN REVIEW on the Pacific, no hint of it will ever get into the *Truth Seeker* on the Atlantic, coast; and *vice versa*;* and so with the others. Thus each member of the *Liberal* Press presides over a little intellectual prison-house of its own. We have little coteries without co-intelligence, and therefore without co-operation, organization or progress.

A good time and way to begin an exchange which would relieve this ruinous misfortune, would be for the HUMANITARIAN REVIEW to reprint Judge C. B. Waite's article on "The Scientific Ultimate" from the *Truth Seeker* of March 23, last. I pray for this to be done, and take it for granted that it will be—though at the expense of some repetitions. For, thus can be presented certain clearing up explanations due to the subject, and just in regard to Judge Waite's article and my own on this "ultimate" in said REVIEW.

The ground upon which these explanations rest is concisely stated in my "Open Letter," on the word "God," to Mr. W. H. Kerr, founder of the "Church of Humanity," which appeared in that little jewel of Liberal maga-

* See reply to this charge in the Editorial Department under the caption, "A Misplaced Criticism."—EDITOR.

zines, "The Ingersoll Memorial" Magazine (for April) of Chicago: thus:

"These words 'God' and 'I' thus naturally came to name, stand for and describe the two main facts and factors of existence—its supreme realities—the 'go' of the *objective* world outside of us; and the 'go' of the *subjective* or human world inside of us. Each of these go's is now found to be a process of changes under the law of correlation, now recognized as the 'bottom law' of Science and of the Universe. It amounts to this: that all possible changes are co-related as equivalent, sequent, concomitant, and also variant; since, because they can never have *exactly* the same environments and past correlations, they can never exactly repeat each other, though they may approximate. Thus 'Nature never repeats,' but similar results are obtainable in similar ways and by similar means *only*. Thus *our* consciousness having been shown to be a concomitant correlate of the changes in and of our *protoplasm* is now known to be impossible and non-existent, without those changes. Our *Igo* or *Ego* is, therefore, *ever* dependent upon the objective Go or Go(*d*), and is every instant and *continuously* correlated or 'created' by it—else the 'I' exists not, but as a part of the objective and human world into which its correlations are invested and pass. Upon these facts and laws the human future must rest. It is idle to deny them, and worse to break our heads and hearts against them—as though they were prison bars. They are triumphs of time and science and will prove to be the most glorious and happy victories *Man* has ever known."

1. It follows from this "scientific ultimate"—the law of correlation—that we are always a *new* world, and that all past worlds and peoples are different. When, therefore, Judge Waite and Prof. Haeckel and scientists, and I say that this law was known *before* and is not *new*—that it was expressed by Goethe, Tyana, Lucretius, Pythagoras and others, and particularly by Anaximander the map maker, disciple of Thales, the foreteller of eclipses, at Miletus 600 B. C.—when we talk like this, we must not be taken literally, or else we must stand corrected. For this awful law and its infinite universe was never known to exist in the past as we know, or can know, it now. All



we can say is that these mighty intellects of the past *begin* to foresee, and their hearts "forefelt" and prophesied the methods, processes and results of our science.

But it will not do to follow any thinker of the past blindly if we would not stumble over his errors and limitations, as our successors may over those of today. Even Goethe, the greatest of foreseers and forefeelers, was not clear about many things; light, for example. Yet as to that, clearer than Newton. The great Tyana had his "essence" as an ultimate, which was not regarded as a correlate. The wonderful Lucretius had his "atom"—which was his ultimate, and not a mode of ether-motion as we have it now. Copernicus never understood our solar system as it really is; and Anaximander, the first infinite-motionist, was far, far away from our law of correlation and our charts of earth and stars. Yet all of these and many more we honor, for they gathered and sowed the seed of the harvest we enjoy, as we should try to plant for those who are to come.

2. And so the, to many, damnable word "religion." "Science now is religion," or there is none but falsehood. In the world of science, whose existence is simply one infinite process of automatic natural, orderly and equivalent correlation, there is no possible room for will, caprice or supernaturalism. Is not all this made clear in my lecture, "Science Is Religion," advertised in this REVIEW? The old religions are shadows of the old world waiting for sunrise. Let them go.

3. So with the shadows of the old "God." We can hardly talk and keep their fog out of our mouth and eyes. They reappear as the "Unknowable," the "Thing in Itself" as against the phenomenal, the "Original Cause of Substance," etc., ending with "Agnosticism." All of this fog is swept away at once by the correlations of the new world. In that the "substance" is the preceding correlation; and the "cause" of it is its own affinity-combinaton making the change. The only "whys" that nature makes

are our own. They are a part of the action of the concomitant correlation we call our consciousness. That is a reality, because it is a correlate of all the changes of the universe, and they are realities because they, too, are each correlates. Thus existence is *one* continuous infinite correlation of which each "I" is a part, and thus a reality with all the rest of the world. All of the old divine and metaphysical fog ends with that discovery.

The infinite universe is the "open secret," knowable, in so far as we have capacity to follow its processes, and leaving us only "agnostic" as to that which we have not yet reached. Let us rejoice that because the "secret" is open and infinite the joy of search and discovery, and so of progress, shall never end.

Coscob, Conn.

From "The Truth Seeker" of March 23, by request of Prof. T. B. Wakeman.

THE "SCIENTIFIC ULTIMATE."

BY C. B. WAITE.

IN THE December number of THE HUMANITARIAN REVIEW, was an article under the above title, by Professor Wakeman. He there stated the doctrine in the following language :

"All existence is now discovered to be a process of endless correlating changes, of which each change or correlation is the bottom, cause and ultimate of every succeeding one. And so it has been, and is, and will be, 'world without end.' The ultimate of the infinite world is simply that automatic world itself. Our true concept of the true world-universe is, then, countless, endless lines of correlate changes."

To sustain this "scientific, correlative, automatic view of the 'ultimate' as the ever present activity throughout the infinite and yet monistic world-universe, itself," he cites the following passage from Goethe's scientific monistic poem, "One and All."

(Literal linear translation.)

"And the formed to re-form again,
That it harden not into the fixed,
Works the eternal ever-living Action.
And what has never been now it becomes;
Whether clear-shining suns or many-hued earths;
And in no case ever does it rest.

"Its call is to ever move, ever-creating act;
First to evolve its forms, and then to change;
Only seemingly stands it a moment still.
The Eternal moves ever on in All.
For All must to Nothing fall,
If it, in Being, remained a moment still."

This is precisely the teaching of Apollonius of Tyana, nearly two thousand years ago, in a passage the translation of which from the original Greek, I had given in the "History of the Christian Religion." That passage reads as follows:

"There is no death of anything except in appearance; and so, also, there is no birth of anything, except in appearance. That which passes over from essence into nature, seems to be birth, and what passes over from nature into essence, seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence; but is always the same, differing only in motion and condition."

In another passage, carrying out the same idea, he says: "By what other name, then, than First Essence, shall this rightly be called?" And in another, "No thing is ever created or destroyed."

There is nothing new in this doctrine, nor is it easy to see how it can be disputed. It has appeared in various forms during these many centuries, and especially during the last century, in which it has been emphasized by scientists under the phrase "persistence of force." But the word "force" is not free from ambiguity, and one is in danger of being led by it into metaphysical distinctions. I like the term "change" much better. Prof. Wakeman

thus gives his reasons for preferring it :

"The simple fact-word 'change' is used by me instead of 'force,' 'energy,' 'matter,' 'motion,' 'principle,' 'law,' 'phenomena,' etc., for such words are dangerously abstract, implicative, anthropomorphic, entical and so metaphysical and supernatural. The real bottom-fact is always a 'change'; and the real bottom-law of all existence is, that all changes are correlative, causative, equivalent and sequent, or concomitant."

This is not a doctrine of metaphysics, or of speculative philosophy. It is practical philosophy. It is the highest generalization of science. It is also Agnosticism. For nobody knows what, in the last analysis, is the cause of these changes; the hidden nature and elementary cause of matter—or in the language of Haeckel, "the original cause of substance." We may call it God, or Force, or the Unknowable. It is all the same. These are only so many ways of hiding our ignorance. In the language of Voltaire, "We know nothing of first principles." (*"Nous ne savons rien des premiers principes."*) These first principles were for a long time spoken of as "efficient" or "final" causes. A distinction was taken between "immediate" causes, which were known, and "final" causes, which were unknown. The immediate causes consisted of these changes—this continuous chain of cause and effect; the final causes were the first principles of Voltaire, which included Haeckel's original cause of substance.

"The Scientific Ultimate" is a very happy phrase to use as a name for this doctrine. Whether it is original with Prof. Wakeman, I do not know. He may not have seen it before, or he may have seen it and forgotten it. If we were to look for it in scientific writings, we would probably find it. But that would not detract from the credit due to Prof. Wakeman for stating the doctrine so clearly and sustaining it so ably by his learning and his logical and systematic thought, and for insisting, as he has for so many years, upon its recognition.

The scientific ultimate of Wakeman has two advant-

ages over the theses of Haeckel. In the first place, the ultimate is one, while the theses are many; and secondly, the theses are handicapped by a new religion and the interference of the State with religion, both affirmatively and negatively. Negatively, by suppressing certain practices of the Roman Catholic church, and affirmatively by the State supporting the new Monistic religion. Now, in the Scientific Ultimate there is not and cannot be in the nature of the case, any religion whatever.

General Birney is right in his contention that Free-thinkers should have no creed. But this is not a creed. A creed is something to be believed, while this is something that is known. For its verification, we have only to observe the course of nature. We have only to look within us and around us. We see that matter is persistent, and so far as we know or can conclude, it is eternal. At the same time it is subject to constant change. Some of these changes are slow—so slow as to be scarcely perceptible. Others, again, occur with lightning rapidity, and result in transformations of a wonderful character. Many of these transformations are now being utilized for the benefit of the human race. To all this we have only to add the conclusion of all scientists, that not a particle of matter is lost or destroyed, and not a particle added, and we have the doctrine complete.

It has come down to us through the ages, and is as true today as when it was announced by the celebrated philosopher of the first century, Apollonius of Tyana.

“‘Man’ and ‘woman’ are the highest titles that can be bestowed upon humanity.”

“I believe in marriage, and I hold in utter contempt the opinions of those long-haired men and short-haired women who denounce the institution of marriage. . . . The marriage of the one man to the one woman is the citadel and fortress of civilization.”—*Ingersoll*.

For The Humanitarian Review.

EVOLUTION OF RELIGION.*

BY J. T. PATCH.

THE doctrine of evolution is very ancient, dating several centuries before the Christian era. The ancient theory of evolution was of a natural development of the earth and the oneness of the universe. The dualistic theory finally obtained ascendancy and has since prevailed throughout the civilized world.

Charles Darwin has been the great leader of modern times in evolution philosophy. Herbert Spencer, Tyndal, Huxley and Haeckel also have been among the great scientists who have taught and defended this philosophy. They had the advantages of the natural sciences in carrying on their researches—of which the ancients practically knew nothing; to them evolution was a mere speculation. All the natural sciences are in harmony with evolution philosophy. The development of any science, or of any new truth, is evolution.

The philosophy of evolution is that matter is eternal, and that all forms of organisms, including man, have been evolved from primordial conditions, in opposition to the theory of instantaneous creation by a personality who devised, planned and purposed. Evolution is the world-science, as distinguished from the other sciences.

The greatest opponents of evolution have been the clergy, who are still teaching the ancient theory of creation, and they have misrepresented and tried to cast ignominy on the philosophy of evolution with the belief that it is antagonistic to religion; the same kind of opposition that was made against the discoveries of Copernicus, Galileo and Kepler. Many books have been written with the view to harmonizing evolution with theology; this shows

* Extracts from a Lecture before the L. A. Liberal Club, prepared expressly for THE REVIEW by the Lecturer.

a tendency to accept the teachings of evolution with the gradual fading away of opposition.

The misconception of what religion is, and the antagonisms of superstition, are the real enemies of evolution, as well as of all progress. Evolution is not in conflict with any religion, but with ancient science that is taught as religion. Instead of evolution being hostile to religion, it explains the evolution of religion, and the opposition it receives confirms evolution philosophy. Evolution recognizes religion as a fact and factor in human progress, and subject to the law of change. The doctrinal elements are transient and evolving, but religion as a subjective principle in human nature always remains.

Ancient philosophy called Christian doctrine is not necessarily religion; being ancient science, it is religion only when made so by theology. It can be substituted by modern science, and modern science would be religion in the same sense. Creed and dogma are not religion, but methods of expressing it. There is a sentiment in human nature which seeks utterance—a resting place—and generally finds it in the wonderful, mysterious and unknown. This perception carries with it emotion, awe and reverence; and this is the case whether a religious philosophy be true or false. If believed, it serves to express the religious sentiment.

Ethical codes, instead of being original revelations, are the result of ages of human experience, evolved from our ideas of duty and responsibility. Their development has been natural, as explained by evolution. The ten commandments were at least a thousand years in maturing before they were written. The moral sentiment of a people or nation is a gradual development, generally independent of any religious teaching. Religion being more conservative, it gradually follows the moral impulse of public sentiment. The same is true of language, which was once claimed to be a revelation. The whole system of jurisprudence has been evolved through ages of trial

and conflict. Science cannot be intelligently understood excepting in the light of evolution. Evolution expresses itself in all reforms. *Reform* is *evolution*. Evolution emphasizes mental flexibility and purpose to accept and assimilate new thoughts and new discoveries, and to progress.

SPENCER ON FAITH AND REASON.

BY DR. A. A. BELL.

From "The Examiner," Paris, Tex. (By Request of Dr. Bell.)

HERBERT SPENCER, in his autobiography, referring to his twentieth year, wrote :

"Criticism had not shown me how astonishing is the supposition that the *Cause* from which have arisen thirty millions of SUNS with their attendant planets, took the form of a MAN, and made a bargain with Abraham to give him territory for allegiance.

"I had not at that time repudiated the notion of a deity, who is pleased with the singing of his praises and angry with the infinitesimal beings he has made when they fail to tell him perpetually of his greatness.

"It had not become manifest to me how absolutely and immeasurably unjust it would be that for Adam's disobedience (which might have caused a harsh man to discharge his servant), all Adam's guiltless descendants should be damned, with the exception of a relatively few who accepted the plan of salvation which the immense majority never heard of.

"Nor had I in those days perceived the astounding nature of the *Creed* which offers for profoundest worship a *Being* who calmly looks on while myriads of his creatures are suffering eternal torments.

"But, though definite propositions of this kind had not arisen in me, it is probable that the dim consciousness out of which they eventually emerged produced alienation from the established beliefs and observances."

The above is copied from the *Freethinker*, of London, June issue, 1906. If the reasoning is not sound in this article, I would like for some clergyman to point it out.

Is it not strange that Christians *will insist upon* the

worshipping of a God who has built a hell of awful torments to punish his creatures in for the crime of unbelief? (Mark xvii:15-19.) And that to all eternity!

I must insist upon asking what joy can come to a God from whom "thirty millions of suns have arisen," and what possible good will come to the individuals—perhaps my father, sister or my dear mother—to punish their souls for thousands of years, or even one week after their death? How in the name of love and mercy can intelligent men and women worship a being who will consign their children, the darlings of their bosoms, to everlasting torment for the sins of Adam, and uphold such a superstition although encouraged by bishops and doctors of divinity, is astonishing.

And what is still more astounding, the believers in this horrible doctrine, including bishops, editors and doctors of divinity, stand ready to denounce and persecute those who repudiate the *creeds* of the churches, as lately evinced in the case of Dr. Crapsey.

Such a condition of mind can be accounted for only on the theory of its being a disease of *obsession*—a disorder which should gain the attention of the State authorities. I mean a commission should be appointed to investigate its pathology.

Madison, Ga.

"Knowledge consists in ascertaining the laws of nature.

"Nature cares neither for smiles nor tears, for life or death; the sun shines as gladly on coffins as on cradles.

"Nature is but an endless series of efficient causes. She cannot create, but she eternally transforms. There was no beginning and there can be no end.

"Nature, as far as we can discern, without passion and without intention, forms, transforms and retransforms forever."—*Ingersoll*.

THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

PROGRESS IN TYPE DESIGNING.

¶ How do you like my new type?

The type used in the Editorial Department for this month is not only brand new, but the design of the "face" is new. I think it is the most chaste and readable letter that has ever been cast, and superior to any other as a "body letter" for magazines and books. So far as I have observed, "The Review" is the first magazine to adopt it for that purpose. It seems to be peculiarly suitable for a Liberal publication, and especially for one devoted to humanitarian principles and practices, because of its relieving from eye-strain in reading it—an important humane result to those who read much. The letter is called "Cheltenham Wide," but "The Humanitarian" would be a more appropriate name for it. It is made by the American Type Founders Co., who have a large branch supply house in Los Angeles. I can think of but two im-

provements that might be made—the addition of a wide italic and of suitable small caps. As soon as my income from "The Review" business will supply me with the means, I expect to buy enough of the new type to use in printing the entire magazine. Only two hundred new subscribers would do it—cannot **you**, reader, do something to help secure them?

* * *

A MISPLACED CRITICISM.

¶ Professor Wakeman, in his article on "Fogs Over Our New World," in this number of "The Review," on page 207, presents some critical remarks on the Liberal press in which he names this magazine as an example of what he charges, and which I think is, to say the least, a misplaced criticism so far as "The Humanitarian Review" is concerned; as for other periodicals, I presume their editors will speak for them or be silent as seems to them best, and I shall herein refer to the Professor's remarks only as made against the editorial conduct of this magazine.

Mr. Wakeman says, in his opening sentence, that "in one important respect the more Liberal publications we have the worse we are off." This would be mathematically true if the periodicals should pursue the policy our critic seems to desire, viz: each to copy all the "important matter that appears in any of the others." Any one of them could thus make up its entire contents without an original line of its own, and this plan carried out to its "scientific ultimate" would result in all containing the same matter, which would be no better but more expensive to subscribers

than a single publication. "The Review" comes to its readers with a message of its own, presented in its own way; if it did not, it would have no excuse for being, and I believe its readers will bear me out in the statement that they take and read this magazine for that very reason; its individuality and unique features supply them with things to their liking which they can get, not in some other periodical, but in **no** other. Each of the others has its characteristics, and likewise its admirers on account of the peculiarities of its individuality, which is natural and for the best interests of a broad and real Liberalism. Yet, "The Review" is not so utterly "different" as to never see things—many things—in its Rationalistic cotemporaries that would be appropriate in its own pages, but its capacity is limited and its own excellent contributors and correspondents should not be ignored—crowded out to give room for articles copied from other publications, partly, at least, to make a show of being "liberal" and "co-intelligent," or even to tickle the vanity of certain egotistic, though well-meaning, writers. So I choose to use very little reprint even if good, as I am so well supplied with excellent original matter.

Furthermore, I emphatically deny that "if a good thing or thought appears in" another Liberal periodical, "no hint of it will ever get into" "The Review." During several months within the last year I maintained a regular department under the general heading, "The Editor's Exchange Table," in which was reproduced from my exchanges, necessarily brief, extracts of what I considered to be some of "the good

things or thoughts" which appeared in them from time to time; also a table of references to certain valuable articles in current publications; and I not only gave the title of the periodicals referred to or copied from, but also their postoffice addresses, in full, and their prices. (See "Review" for the year 1906.) I later discontinued that department because the demands for space for original contributions crowded it out. Did my "Liberal" cotemporaries appreciate this? I don't know; not one of them mentioned it, reciprocated or followed the good example. And now comes one writer and accuses "The Review" of giving "no hint of the good things or thoughts" in other publications!

* * *

HUMAN DESTINY.

¶ In the Correspondence Department I print another very interesting letter from Mr. H. C. Jacobs relating to the question of a future life, and as he seems to desire some further elucidation of my views thereon, I will here offer a brief comment on some parts of his letter. I will first concisely state my position:

Whether man's conscious personality continues after the death of the material body or not, I do not know, but I think all of the so-called evidence of such a future life, so far, is wholly incompetent and inadequate as a basis for intelligent belief in, much less knowledge of, any such existence: that the belief in it, now and in the past, is entirely an effect of desire—from the animal instinct of self-preservation—and of misapprehension of facts, fallacious reasoning and especially of persistent suggestion from infancy onward.

Mr. Jacobs, as I understand him, believes that the

events in nature are results of purposive design by intelligence inherent in the substance of the universe, and that if this be true, man is destined to continued existence in order that he may fulfill the purpose of his designer—assuming that that purpose is not fulfilled in the present life.

Admitting (for the sake of the argument) that in nature there is purposive design by an inherent transcending intelligence, I can see in that hypothesis not the slightest evidence of a future life for man, for every organ, part, function and faculty is apparently "purposely designed" for and adapted to life here and now as we know it. The organism of human or animal is provided with but one sub-system of organs and functions that are plainly related to future life after the death of the individual, and that is the sexual system, including the parental instinct providing care of the young; but the future life thus secured is not of another plane of existence, with continuation of memory and personality.

The assumed cosmic intelligence purposively designs a succession of short-lived organic cells, that the individual life may continue much longer than the cell life of its components; and likewise a succession of short-lived individual persons in order that the life of the species or race may be prolonged.

If cosmic intelligence has designed man's personality to continue after bodily death for a purpose, what is that purpose? Nobody *knows*. Before we can logically base a belief in a postmortem life on a hypothesis of "purposive design," we must know of some purpose to be accomplished by it, and to know there *is* such a purpose we must know *what* that purpose is; and before we can predicate a postmortem purpose of any design, we must know the purpose has not an antemortem accomplishment. Man's belief that his destiny is to fulfill some grand purposive

design after death is, I think, born of his *egoism*, not of his *knowledge* of facts.

If Prof. Haeckel affirms that there are "*two* fundamental attributes—matter *and* spirit"—of the world, he simply contradicts his profession of monism, for that is the fundamental and characteristic affirmation of dualism. In his 17th Thesis, written long after the work you quote from, Haeckel distinctly declares the soul, spirit or mind to be a function of the brain.

Reference marks have been set to some of Mr. Jacobs's statements which I will reply to very briefly:

* No? Is not your "Transcending Intelligence" in nature a god—in fact the same as that personified and symbolized by the sun as Elohim and Jahveh by the Hebrews? And the essence of pagan theism?

† If mind is a "fundamental concomitant of matter;" when I die what will become of the matter of my body if this *fundamental* element of it is divorced from it to live an independent future life? Such a separation of fundamental elements of anything always destroys it. Or, is the matter "resurrected"?

‡ You have said that "all that is, is nature"; how, then, could we ever "come out from nature"?

§ A part can never be superior to the whole; we are *not* superior to nature: that would make us *super-natural* beings. But one part may be superior to another, so we may be superior to other parts of nature.

|| This proves that your "Transcending Intelligence in nature," like Jahveh, could not design means *perfectly* adapted to ends—it, he or "she" is finite!

** The philosophy that is not based on facts learned through the senses is "moonshine." What kind of a philosophy could be elaborated by a human being born without any of the organs of the five senses? It is by *comparisons* of the varying testimony of the senses that we obtain the truth. It is through the

eye, after all, that men learn that the sun does not move around the earth.

†† To this I have in part replied. We can judge of what is "intended" in such cases only by what ends the organ is adapted to and actually and habitually accomplishes. The eye, we know is adapted to put us in possession of millions of the facts of nature, which form the only foundation of sound philosophy.

* * *

¶ By the kind invitation of Mr. Wm. Plotts, of Whittier, Cal., I recently spent a very enjoyable visit with him to his very successful oil wells—actual demonstrations of the correctness of his new, original theory of the formation of oil and coal strata. Mr. Plotts is an intelligent thinker, and has no reverence for the musty dogmatism of either geologists or theologians.

¶ "The Origin of Supernatural Conceptions and Development of Religions from Prehistoric Times," a new book (see p. 232) by J. J. Greenough, a Rationalist almost a century old, is worthy of a place in every thinker's library. Review of it next month.

¶ A good friend of "The Review" has given me \$100.00 in payment for sending the magazine a year to each of 200 libraries or reading rooms of cities, villages, educational institutions, etc. Reader, can you not induce some such to accept this kind offer?

¶ Received, "Reply to John Maddock on the Teleomechanics of Nature," by H. Wettstein, but too late for a place among the general articles in this issue. It will appear in the July number.

¶ A number of very good letters which I had selected for this number were crowded out, but I may be able to find room for them next month.

¶ See advertisement of two new books on page 232.

CORRESPONDENCE.

THE GREAT QUESTION STILL OPEN.

Monrovia, Cal., May 8, 1907.

Your criticism in the May number of *THE REVIEW*, of mine in the April number, is so fair and so effectual from *your* standpoint that I must yield to you the honors. But then—suppose your standpoint were wrong, it would very much change the force of your reply.

It must be remembered, though, that we are discussing the middle features of a question that is no better understood today than was our siderial system a few generations before Copernicus. Mr. Mattock and Mr. Wettstein have commenced at the proper point—at the beginning; namely, Is there a Transcending Intelligence in nature? This is the starting point, and if I can be fully assured that nature works according to plan and purpose, I will lose no sleep wondering what her purpose is concerning me.

When I write of nature, I mean *all that is*. There was nothing before nature, and there will be nothing after it. It includes everything that is real, but nothing mythical or legendary. This cuts out all gods, angels, devils and miracles.

As Prof. Haeckel has been for many years the high priest of materialism, let us start where he now stands—that is, with his conception of Spinoza's pantheism. He says: "This Divine nature of the world shows us two fundamental attributes—matter . . . and spirit"—which latter term he translates "*thought* or ideas." He further says: "With Goethe, I take this to be the loftiest, profoundest and truest thought of all ages." ("Riddle of the Universe," pp. 215, 216.) Here is the starting point to discuss nature; I do not discuss God—there is none.*

It is to be carefully considered that Haeckel no longer presents mind as a product of organization, but as a fun-

* See numbered remarks in editorial headed "Human Destiny."

damental concomitant of matter. I presume we can agree that we are all a part of nature, and what we find in ourselves we must have gotten from nature. We both have a fairly good supply of matter, and I am sure that *you* are well stocked with mental ability and ideas, so that I am not loath to affirm that you are a fair representative of what Haeckel terms fundamental nature.[†] Of course, if mind is not a fundamental feature or element of nature, Haeckel is wrong and I have "lost the trail."

You and I having come out from nature[‡] as the source of our being, and find our mental organs manifesting thought, consciousness, intelligence and wisdom, have no grounds on which to conclude that we are superior to that from whence we came.[§]

Nature gave us the mechanical arrangement to receive and express ideas; but even then, though coming directly from headquarters, we get wrong impressions.^{||} The reason for this is that nature is not a miracle worker. She could not prevent primitive men from believing that the sun moves around the earth. She gave us eyes to see the objective world—not to teach us philosophy, but primitive men based their philosophy on what *seemed* to be true and not on facts. The eyes which nature gave us for a good purpose deceived them and their cosmogony was defective.^{**} Let us base our philosophy on a foundation that is not misleading. Our eyes and ears tell us that death ends all. These organs are both good for what they are intended, but they are not intended to lay the foundation for philosophy.^{††} I think Mr. Maddock's reply to Mr. Wettstein goes far to establish the idea of Universal Intelligence.

H. C. JACOBS.

DEATH OF MAJOR TAYLOR.

Philadelphia, May 18, 1907.—It is my painful duty to inform you of the death, on April 21st, of Major F. L. Taylor, the first president of the Paine Memorial Association. He was a noble character. He fought bravely all through the Civil War, and received a medal for bravery on the field of battle, awarded by Congress. He deserves a special immortality for his persistence and continuous warfare against pious fanaticism toward the character of Thomas Paine, and for the final victory that crowned his efforts in securing a place for the portrait of Paine on

the walls of Independence Hall, Philadelphia, in 1875.

If you would like a biographical sketch, with a cut for illustrating the same, and a short history of the struggle from 1859 to 1875 to get the portrait admitted, let me know and I will send the same for the July REVIEW.

JAMES B. ELLIOTT.

DEATH OF CAPTAIN ALONZO EATON.

Springfield, Mass., May 7, 1907.

I enclose a brief notice of the late Captain Eaton, of this place, whose death followed soon after that of Mr. Potter. The two had been special chums of mine for several years past, and I miss them greatly.

Captain Alonzo Eaton, who died at Springfield, Mass., April 9, 1907, in his 76th year—an interested member of THE REVIEW's constituency—was a man whose character and abilities commanded the respect of all who knew him. Although especially a man of affairs, as evidenced by an excellent war record under Gen. Grant, and a successful business career in the Middle West, his active mind took due cognizance of the deeper things of life.

Born and raised under the Puritan influences of New England, in Chicago he became a parishioner of the late Prof. David Swing, and in later life discarded Christianity altogether, becoming an out-and-out atheist and a disbeliever in personal immortality. His well-spent life held few regrets, and death no terrors.

D. B. STEDMAN.

EXPLANATION FOR OTTO WETTSTEIN.

Minneapolis, Minn., May 7, 1907.—Some years ago I wrote to Mr. Wettstein telling him that all the different parts that make up a watch would stay uncombined unless an intelligent watch maker put them together. He said he would reply in the *Investigator*, but did not.

The material atoms of the universe could never combine as intelligently as the revelations of nature affirm by a blind, unconscious, disintelligent, mechanical force. When a blind, unconscious man can even split a sliver to make a match, it is time enough to talk about a blind mechanical force evolving all the wonderful things that

we see. By axiomatic evidence the dynamic power in the universe is intelligent ; to *reason*, its works are proof positive. To assume that intelligence is not a property of matter is to affirm against reason and the revelations of nature, and to take a supernatural position upon miraculous ground, because it would be as miraculous for a blind, unconscious force to evolve all the intricate forms that we see as it would be for a blind, unconscious man to build an ocean liner. The refutation of the theory that there is no intelligence without an organic brain is in the brain ; it is an intelligent piece of workmanship. It is no more unreasonable for the ecclesiastics to say that the universe was made from nothing, than it is to say that forms were made by nothing.

JOHN MADDOCK.

HAECKEL ON THE MIND IN NATURE.

Fitzgerald, Ga., May 18, 1907.

Prof. Haeckel's opinion of my views is partly expressed in the following extract from a four-page letter I received from him : "Your communications relative to the 'Teleomechanics of Nature' have been read with great interest. I hope that your masterly efforts will contribute much toward dispelling the obscurity and confusion still prevailing in these most momentous problems of natural philosophy."

"In the majority and most important questions," he says in the above letter, "I fully agree with you." But on the point which *I* regard as the most important, we are at variance ; namely, on the question of the consciousness or unconsciousness of the mind he concedes to matter "though naturally of the lowest grade." ("World Riddles," p. 220.) This mind, he contends, is of an unconscious nature, which I regard as a perfectly inconceivable proposition, holding that mind and consciousness are one and the same psychic entity—synonymous terms and cannot be dissociated.

With consciousness, we can readily comprehend how all of nature's "purposive contrivances," as Haeckel terms all of those morphological structures connoting intelligent design, were gradually evolved ; *without* consciousness

and commensurate degrees of judgment being accorded to the mental factors of evolution, all remains in as impenetrable darkness as ever.

Haeckel, in conceding *unconscious* mind to matter, came "within an ace" of solving the problem of the universe. By identifying this with consciousness of different degrees of intensity, and endowing it with commensurate degrees of intelligence—all as *natural* as any form of mind we are cognizant of—it is solved.

H. WETTSTEIN.

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My little book, *The Scientific Dispensation*, advertised on the back cover-page of this magazine, was printed more than sixteen years ago and is now nearly out of print. I have but a few copies for sale, and no new edition will be printed; so those who want it should order now. Mr. James Weeks, of Anslen, Ohio, writes of it thus: "I like your 'Scientific Dispensation' well, and have read it a dozen times." The price is only 15 cents.

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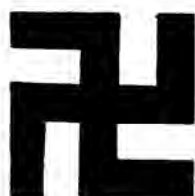
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VOL. V.

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[Frontispiece of *The Humanitarian Review*, July, 1907.]

For brief Life-Sketch of Maj. Taylor, see page 255.

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Selected.

THE MEADOW LARK.

Q WHO is it pouring that liquid gold
Into a silver basin fair?
Whence comes that stream of melody
Filling and thrilling the listening air?
Q Oh, hear! Oh, hark! 'Tis the meadow lark,
A-perch on a fence-rail beside the way,
Singing the one sweet song he knows,
And filling with rapture the summer day.
How can so sweet a strain come forth
From the feathered throat of a little gray bird?
It is short—so short—but oh, how sweet
Are the thoughts within my memory stirred!
Q Oh, hear! Oh, hark! 'Tis the meadow lark,
'Tis the same loved strain of my childhood years—
And the days rush back along their track
Till they end in a blur of homesick tears.
Over and over he sings it still—
The one sweet song that the dear bird knows—
Like molten music, like silver stream
When over the pebbles it softly flows.
Q Oh, hear! Oh, hark! 'Tis the meadow lark
Caroling sweetly beside the way,
Mixing his notes with the sunshine's gold
And making perfect the summer day.

HARRIET CROCKER LE ROY.

Written for "The Humanitarian Review."

REPLY TO JOHN MADDOCK ON THE TELEO-MECHANICS OF NATURE.

BY HERMANN WETTSTEIN.

FRIEND MADDOCK'S reply in the March number of THE HUMANITARIAN REVIEW is best answered by my brother Otto's tract, "Theism in the Crucible," since he takes an almost exclusively theological position in the premises. I, for my part, have no inclination to fight the god-idea; that was settled in my mind while yet in my "teens"; I have "other fish to fry" now; live issues absorb my attention at present.

In view of these facts, I enter this controversy with the greatest reluctance, realizing that it will be as impossible for me to make Mr. Maddock, as a theist, understand my ideas of the mind in nature as to teach an infant the science of astronomy in one day.

True, I admitted that there may be a universal intelligence back of the Teleo-Mechanics of Nature, but I also qualified this concession with the provisos, first, that I was not fully satisfied in regard to the real attributes of this intelligence, and second, that whatever they were, they must necessarily be of the most inferior quality, conforming with what Prof. Haeckel has designated (on p. 220 of "World-Riddles") as the "sensation and will of the fundamental forms of substance," which psychic elements are "naturally of the lowest grade." The infinite sum-total of these elements constitutes the Cosmic Intel-

ligence which from these view-points can have nothing divine or transcendent about it.

But, let Friend Maddock here note, through aggregation and organization this inferior mind-element gradually, by infinitely slow degrees, develops through all the stages of evolution characteristic of the organic kingdom until it is capable of building up the multifarious structures of plant and animal life. The degree of intelligence resident in each organism is determined—or manifested, rather—by what it has accomplished, just as we determine the capacities of an artisan in the same way. Thus, if a single cell, monad or protist, remains in its primary state, even under the most favorable conditions of development, it is positive evidence that its mind, sub-mind or teleo-mechanic (call it what you will) is incapable of assuming a more complex form; if the congeries of cells we call a "worm" never acquires a higher organic structure, we know thereby that its teleo-mechanics have gone to the extent of their abilities; and if the sub-minds of a monkey cannot develop his organism into a *man*, we see the extent of *their* capacities. "By their fruits shall ye know them" is as applicable in the domain of nature as in the realm of art. Hence, when we see a morphological deformity even in man, we may conclude that something has "gone wrong" with the minds engaged in his up-building; but to describe these aberrations alone would require four whole issues of *THE REVIEW*, and so I will not attempt it here.

Friend Maddock says: "When an intelligent architect and builder builds a pig-pen for a pig-purpose, we cannot truthfully say that he has proved his inferiority; all we can say is that he has made the right adaptation to the right end." Very well: but if that pig-pen is constructed in such a way that even an ordinary carpenter would be ashamed to "own up" to the botch job, hasn't your sup-

posititious architect *then* proved his inferiority, his imbecility or lunacy, as the case may be? Would your architect not at least put up a half-way decent pig-pen?—one that a child can't knock down or the lightest breeze blow over? Of analogical cases, the whole of nature is full. Go where you will, you will not find a single organism free from the germs of disease or of death—pain and misery everywhere, proving the incapacity of your Supreme Architect of the universe to create perfect beings—demonstrating his intellectual inferiority.

Your "perfect designer" is "all in your mind's eye"; or rather, it's a belief engendered by education, since even your mind cannot conceive of any such being. If you cannot see the "inferiority of workmanship in nature any more than any blemished matter," you simply shut your mental eyes so tight that you *can't* see it! Its simply a case of "none so blind as those who *will* not see."

This charge will not hold against him, however, in the next paragraph, which shows that he has anything but "grasped" my views of the mind in matter, saying that I have not "shown how his various graded teleo-mechanical intelligences managed, from their protoplasmic roots, before they had an organ of reason, to know just what they would have to provide for their existence. They could not have been conscious of this importance before they had brains and nervous systems. Mr. Wettstein has to show how the unconscious atoms of the universe came to know that some of them would have to combine and evolve into some kind of animal and vegetable life, some into food for animals and some for suitable environments for them to live in," etc., etc.

In reply to which "arguing from false premises" would say that I most emphatically deny that there are unconscious atoms or unconscious minds of *any* kind in the universe. All is conscious, but of different degrees of intelligence. On this point I radically disagree with Professor Haeckel, who holds the sensation and will of atoms to be of an unconscious character, claiming that a centralized nerve system is the essential condition of con-

sciousness. So it is—for our *supra*-consciousness or principal mind. This, no one denies. But such is not the case with our subconsciousness, or individual cell-souls of which it is the aggregate. Their "brain" is simply the *protoplasm itself*; and since we see, with the aid of the microscope, that single protist cells act intelligently in all their movements, they must possess intelligence, while their irritability, their sensibility, their greed, their hunger, their loves and hates, their fear and courage, all prove that they are fully conscious of all their acts. In fact, "they exhibit all the emotions characteristic of the highest mammalia," as M. Binet, of the French Academy of Science, has shown in his work on "The Psychic Life of the Micro-Organisms." So that, since Friend Maddock has based his arguments on the false premise that the mind in nature is of an unconscious character, his labor has been spent in vain. Let him start right in his reasoning and he will come to entirely different conclusions. Especially let him avoid perverting or misrepresenting *my* positions. Then it will be a pleasure to reply to his objections—if he can find any.

Of the consciousness of atoms, we have no direct evidence as we have of single cells. But this hypothesis is based on the ground that consciousness, as we know it, must have a cognate or congeneric source of its own, since from exclusively physical or mechanical elements nothing so foreign or unlike them as is mind in all its forms can possibly arise. To hold otherwise would be to ignore the universal law that "like begets like." Therefore it is held by Prof. Haeckel "and many other scientists" that just as the physical forms of energy have their root in the fundamental force called "Prodynamis" (as has been scientifically demonstrated and established), so must the psychical or mental forms of energy have a cognate basis in a fundamental force of their own, and since both elements are inalienably associated, I have given this fundamental energy the name *Prosychnodynamis*. This

view is as yet but an hypothesis, owing to the difficulties that have been encountered in placing it on a scientific basis.

It strikes me also that Friend Maddock has not familiarized himself with my views as elucidated in the March and April issues of *THE REVIEW*, to judge by his repeating objections that I have already fully answered. Some are extremely vague; for instance, his saying that "there are no malformations and monstrosities, nor ills, only as people have received them." But would they receive them from a "Supreme Intelligence"? That's too far-fetched a belief for any unbiased mind to accept. That will do to teach to people who are to be worked for the *money* there is in stuffing their heads with such rot! Such an assumption does no credit to a man who prides himself on using his reason in all things. As well might he say that a carpenter who does nothing but botch-work is an A-No. 1 mechanic! Where is the difference?

The error certain biologists and psychologists have fallen into by denying consciousness to the mind in matter (which mind they concede to it), is responsible for the obscurity and confusion in which the problems of existence are still enshrouded, and especially for the hesitancy with which their interpretations of cosmic phenomena are received. An unconscious mind (or minds) is simply an inconceivable proposition; it is an antithesis, an anomaly, a palpable contradiction of terms. Concede mind to matter and you concede consciousness to it; deny the latter and you deny mind. You must either affirm both or deny both, because they are synonymous terms—one and the same thing (psychic energy), the only difference between the highest and the lowest forms of (conscious) minds being in their respective degrees of intensity.

Friend Maddock's closing argument being also based on the assumption of "unconscious groups of atoms" (from which false premises he proceeds to "knock down

an effigy of straw"), I will close with the admonition that he first read and "digest" my propositions before he essays to answer them. Where did he get his authority for saying that I ever asserted the unconsciousness of the mind in atoms, in matter or in nature, during my thirty years' writing on this subject?

The central idea of my interpretation of the mind in nature is this: Primarily (in all forms of inorganic matter), the mind-element is of the very lowest grade; yet it possesses a *self-developing* property, just as our so-called principal mind exhibits. This enables it to develop *pari passu* with and through the bodies it builds up, after terrestrial conditions have become favorable to the generation of protoplasm, even as the supra-intellect develops through and keeps pace with what it accomplishes in the fields of art. The analogy between the two classes of mind, that of nature and that of art, is, therefore, complete. From these premises all organic and inorganic phenomena can be explained and the grade of mind in each body of matter be determined. Thus atoms possess the very lowest grade; molecules a little higher; single self-evolved cells higher yet, and the mammals the highest grade of subconscious minds which reach their culmination in the up-builders or teleo-mechanics of the human species. The gradually accumulating fund of cognitions is preserved through the force of heredity as expressed in the organs and functions of reproduction—which requires a good-sized volume to explain.

Fitzgerald, Ga., May 8, 1907.

"Mamma, are we all made of dust?" "Yes, my son."
"I was born in January, wasn't I?" "Yes, my son."
"But there ain't any dust in January; the ground is frozen in January, ain't it?" "For heaven's sake, Johnny, don't ask so many foolish questions." "But *I am* made of dust, ain't I?" "Y-e-s, of c-o-u-r-s-e." "Then, why don't I get muddy inside when I drink water?" "O, Lord! child, do give me a rest!" "Mamma, what'll God make folks out of when the dust's all used up?"

Written for "The Humanitarian Review."

WHERE FREETHINKERS ARE OFTEN AT FAULT.

BY D. B. STEDMAN.

IT MAY be that Freethinkers do not, as a rule, lead less consistent lives than do professing Christians. So far as my acquaintance goes, I should say they do not. Consistency is a rare jewel in this world. But in one respect Christians are thoroughly and universally consistent where Freethinkers are wofully otherwise. That is where one (or a friend of one) dies and there is a funeral service.

In the one case, a duly authenticated member of the priestly hierarchy is employed to perform a ritual, more or less elaborate, by way of offering the "consolations of religion" to the bereaved friends and making the "mysteries of Providence" serve as a "warning to sinners." Prayer, readings from the scriptures, singing of hymns, with remarks upon the virtues of the deceased (particularly in case he was one of the elect), are the component parts of this ritual as usually practiced by Protestants. And it is all well and proper, and consistent—for those who believe in these things.

But when this same "rigmarole" is gone through at the funeral of a Freethinker, especially if under his direction, there is an inconsistency that is simply hideous! And who has not attended such funerals? Not long ago I attended one where the deceased was a pronounced atheist, and his widow was another; and yet, in deference to "custom," or "Mrs. Grundy," a "gentleman of the cloth" was allowed to come forward and go through the ortho-

dox formula for such cases made and provided, to the utter disgust of the many Liberal sympathizers present. That the deceased did not rise in his coffin in the midst of the proceedings and utter his sentiments in a few profane remarks was only because he was thoroughly dead and did not believe in after "appearances" or resurrections! The "blessed promises" of the "blessed Jesus" and the pious inanities of his self-appointed functionaries are to be tolerated on fitting occasions; but how a self-respecting Freethinker can allow them to be paraded on such an occasion as the above is something not easily explained. The dead Freethinker, to be sure, like other dead men, is at the mercy of the living, who can perform whatever ceremonies over him they see fit. But where a person, seeing his death approaching, expresses his wish regarding the funeral service to be held over him, not in many cases will the surviving friends fail to observe his wish.

But here, I suppose, arises the most common difficulty in such cases. It is felt that some sort of a funeral service is wanted, and who but a clergyman can be obtained to officiate? And what sort of a service shall be held?

It is for want of a fitting and convenient solution of these questions that the matter so often goes by default. And my principal purpose in penning these thoughts is to call out suggestions from the editor and readers of *THE HUMANITARIAN REVIEW* as to fitting funeral service for a Freethinker, Agnostic, or non-Christian of any sort, which will permit one to dispense with the assistance of a professional gospel-gusher.

Prayers and Bible readings are easily dispensed with; but singing is appropriate and desirable, as are readings or recitations. But where are these songs and choice bits of literature to be found? Is there any good collection

of them in print? I know of none. Of selections for reading or recitation, I know of but few in English literature that would be fitting from a Rationalistic standpoint: and as for songs, there are some of an appropriate nature. I would suggest that a collection of readings for the use of Freethinkers in general should contain such poems as Bryant's "Thanatopsis" and "The Old Man's Funeral," Edwin Arnold's poem beginning,

"He who died at Azan sends
This to comfort all his friends."

Also Ingersoll's remarks at his brother's funeral and at the funeral of a child. Unless I am greatly mistaken, a volume embracing these and such other choice things as a diligent search of the world's best Liberal writers would reveal, would supply a real want.

Springfield, Mass., May 19, 1907.

LIKE leaves on trees the race of man is found,
Now green in youth, now withering on the ground;
Another race the following Spring supplies—
They fall successive, and successive rise.—*Homer.*

THOUGH a man a thinking being is defined,
Few use the grand prerogative of mind.
How few think justly, of the thinking few!
How many never think, who think they do!
—*Jane Taylor.*

WHAT first was seed becomes grass, then an ear, then bread, chyle, blood, semen, embryo, man, a corpse, then again earth, stone or some other mass, and so forth.

—*Giordano Bruno.*

I express myself with caution lest I should be mistaken to vilify reason, which is indeed the only faculty we have to judge concerning anything, even revelation itself; or be misunderstood to assert that a supposed revelation can not be proved false from internal characters.

—*Bishop Butler.*

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

ELEVENTH PAPER—FROM THE STANDPOINT OF MODERN SCIENCE (CONCLUDED).

Part IV.—From the Psychological Point of View.

§ 90.—WHAT IS PSYCHOLOGY?

PSYCHOLOGY defined etymologically : a discourse upon the butterfly !—from the Greek *logos*, word or discourse, and *psyche*, a butterfly. Herein is disclosed the Greek (and incidentally the New Testament) conception of the nature of the supposed human soul, and also the fallacy of the analogical reasoning upon which the doctrines of its existence and its resurrection were, in a large degree, founded and defended. The man was likened to the larva ("worm of the dust") of the butterfly or any moth ; his body in the grave was likened to the chrysalis of the butterfly in winter awaiting its resurrection in the Spring ; the soul of man was likened to the mature butterfly, resurrected as a beautiful winged being and perfectly happy in its care-free and serene baskings in the glorious sunshine of summer—"in the light of the countenance of the Lord of heaven," the sun ! Beautiful as poetic fancy ; but as science or philosophy, it is fatally defective, for the larva does not die when it enters its winter tomb to await as a living chrysalis its resurrection at "the end of the world" (year). The larva that actually dies, as man dies, never becomes a chrysalis, much less a butterfly ; and the chrysalis that dies and decays

as a man's body disintegrates in the grave never becomes a butterfly.

There is, however, real analogy between the life of a man and that of a butterfly, but it contradicts the doctrine of the soul and its survival of bodily death. Man as a foetus—a child before birth—is in a stage analogous to the larval and chrysalic stages; when he reaches the adult age he has reached the butterfly stage, before death, not after it—the mature stage in which both butterfly and man perform their reproductive functions, after which man and the butterfly alike prosaically and actually die!

But the Greek words *psyche* and *logos* have, in the evolution of human speech, become amalgamated and modified so as to form the English word psychology, with the modern meaning of *science of mind*. The only defect I can see in this definition is that it is premature—the science of mind is as yet only in the chrysalis state. For this reason I give little credence, on the one hand or on the other, to the testimony of the "old" or "orthodox" psychology. But some progress is being made in mind-investigation, and the real scientists have arrived at the truth that psychology is not a unique, independent general or generic science, but a sub-science—only a branch of physiology. As such, I have already quite fully discussed its bearings on the question of a future life in the sections criticising Thomson Jay Hudson's hypotheses, those under head of "The Physiological View," and incidentally in other sections here and there. Hence, little need be said here of the psychological view; but I think there are yet a few points deserving of attention.

§ 91.—THE SUBSTANCE OF MIND OR "SOUL."

Elsewhere in these papers I have maintained that the "substance" (that which stands under) all the phenomena of the universe is *matter in motion*; and that no spir-

it, energy or force entity is needed to "cause" the activity of matter, organic or inorganic, because its activity is incessant—can be neither initiated (created) nor annihilated—the apparent beginning and ending of activity being in reality transmutations of the *modes of motion* from one into another. Mind is a phenomenon of nature, a part or mode of the cosmic activity; therefore, under my definition of the substance of the cosmos or universe, the substance of mind (or "soul") is *matter in motion*.—Mind is a mode of activity resulting from a transmutation from other antecedent modes and disappearing by transmutation into other succeeding modes of activity. Activity in the aggregate never begins or ends; but the *modes* of activity do constantly begin and end, constituting the varied phenomena of nature. Mind, or soul, is a mode of activity, and has beginning and ending—begins at transmutation from the heat, electricity, chemic and vital modes of brain-action as a result of brain-tissue disintegration by means of oxygen, and ends by transmutation into the various modes of activity which are the results of desire, design, etc. Hence, in this light, it appears impossible that the existence of individualized mind could be eternal, or continue even a moment after the dissolution of the brain; or that mind could exist independent of its "substance," matter in motion; a flame cannot continue independently after its candle burns up.

§ 92.—PSYCHIC REVELATIONS.

Certain persons, forming an inconsiderable exception in the totality of the race, have claimed special powers of psychic discernment independent of the material organs of the specialized senses, and of late have assumed the class cognomen of "psychics." These psychics are persons in whom the subjective, or reflex, mentation is abnormally merged into the objective mentation. I say

"abnormally," because this merging of the two modes of mentation to a certain extent is normal and common to all mankind. For instance, take memory. You observe a certain object or occurrence today, and for some minutes afterward you consciously keep in your objective thought an image of the thing or the occurrence; this is purely objective or conscious memory. At length you cease thinking of—that is consciously retaining the image of—the object or occurrence, but tomorrow you may again form an image of the object or event, which new image is *re-collected* memory—you will then say "I recollect it." We cannot collect or re-collect that which no longer exists; hence that which we can recollect must still exist—that is, the mental image (memory) of an object or event exists subconsciously up to the time we recollect it. This is subjective or subconscious memory, and is entirely a product of the objective mind's image, not of direct observation—that is, of "suggestion"; and such subjective image or subconscious memory has nothing whatever to do with the truth or falsity of its relation to objective reality. It never "goes back of the returns" supplied to it by the objective mentation. If the original conscious image is false to fact you will recollect a falsity from the subconscious memory when you again consciously remember it. And association of innumerable subconscious images or memories results in more or less confusion or intermingling in the course of time, so that a recollection of things or events observed a long time previously is never quite true to the original image; we "get things mixed," as we say when with difficulty trying to recollect something of the long ago. Even our dreams—subjective images formed while asleep—often become mingled or confused with images that had come from objective observation, and we are sometimes unable to decide whether a certain recollection is true to fact, or

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whether we "just dreamed it."

Now for the application: The images re-collected by the professed psychics or so-called seers are but re-collections of subconscious images (memories) originally received by suggestion from the conscious thought of the the psychic himself or that of others. That is, the psychic "revelations" are but reflections of the conscious opinions, beliefs or theories of the psychic, or persons—authors, speakers or friends—who have made forcible impressions upon his subjective mentation: briefly, they are reflex thoughts, opinions and images or mental pictures. I have arrived at this conclusion from a pretty thorough study of the writings of two of the greatest of the seers of modern times, Emanuel Swedenborg and Andrew Jackson Davis, confirmed by observation of lesser lights and my own personal experience.

Swedenborg is a wonderful example of reflex thinking from autosuggestion. He was a man of more than ordinary intellectual ability, by both nature and education; he was a devout Christian, but his strong, educated intellect balked at the contradictions, inconsistencies and absurdities of the Bible and the orthodox Christian religion, and he became a unique heretic. But for the mistake of placing confidence in his psychic "visions," he would have been a radical Rationalist. As it was, the suggestions of early religious teaching and much reading of the Bible were mingled and confused with the autosuggestions of his enlightened objective intellect, resulting in re-collections, by an abnormal assertiveness of his subconscious mentation, in mongrel "visions" which he mistakenly accepted as "revelations" of spirit-world realities. His pictures of Jesus as God, of Heaven and Hell, of the Great Judgment, etc., were painted in the colors of early training mixed with the oil of a great intellect and applied with the brush of a wonderfully facile and

prolific literary talent. And on the sandy foundation of that mistake has been erected a church—"Church of the New Jerusalem," a Christian sect of a considerable number of adherents.

Andrew Jackson Davis was a psychic who began when an illiterate boy by abnormally reflecting the suggestions of a mesmerizer who experimented upon him, and who unconsciously imparted to him the substance of his earlier visions and recorded them as they were re-collected and "revealed" objectively by his subject. Swedenborg founded a system of Christian theology; Andrew Jackson Davis founded what he called "The Harmonial Philosophy," an effort to systemize a philosophical Spiritualism; both of these seers claimed to have obtained the alleged facts upon which they founded their systems by personal observations in the spirit world; but the alleged facts of the one contradict those of the other, and therefore one or the other was mistaken—probably both. The "Heaven and Hell" of Swedenborg is far different from the "Summerland" of A. J. Davis, and the theology of the one is utterly inharmonious with the "philosophy" of the other. And so with all the revelations of all the other psychics or seers, from Mohammed and John the Revelator to the spiritual mediums of today.

The descriptions they profess (often sincerely) to give of life "over there" are, I am convinced, obtained from suggestions they have subconsciously accepted *over here*.

§ 93.—KNOCKING DOWN A MAN OF STRAW.

It is easy to mis-state an opponent's argument and then demolish the counterfeit. Over and over, I have heard and read the statement that the "materialist says that mind is the product of the brain—the brain secretes thought as the liver secretes bile"! This charge can come only from one either very ignorant or brazenly dis-

honest, for no well-informed believer in the theory that mind is the function of the brain, and thought, emotion, sentiment, etc., are brain products, would assert that the "brain secretes thought as the liver secretes bile." Everyone who knows even the a-b-c's of physiology knows that the word "secretion" is a name for only one class of physiological functions—the functions of certain glands and membranes. The brain is neither a gland nor a membrane; the products of secretion are fluids or semi-fluids, but mind and thought are neither of these.

Physiological functions are many and extremely varied in character, and the same is true of physiological products. Note the extreme dissimilarity between muscular motion and nerve sensation; between seeing and hearing; between breathing and mastication; between secretion of milk and the act of smelling, etc. Compare the products of functioning: saliva with locomotion; fat or oil with a feeling of pain or pleasure; bone with blood; brain with finger-nails, etc. It would be just as logical to say that the eye secretes sight, the muscles secrete motion, the tongue secretes speech, "as the liver secretes bile," as to say "the brain secretes thought as the liver secretes bile."

To my mind it is no more mysterious or improbable that thought is a product of brain than that the sense of touch is the product of sensory nerves; or, than that the movement of my arm, hand and fingers in setting this type is a product of muscle in combination with motor nerves and brain. No: although mind is a function of brain and thought a product of that function, the brain does *not* "secrete" it as the liver does bile, and that product, bile is no more like thought than it is like muscular motion.

§ 94.—ANOTHER BASELESS OBJECTION

Is this: "Immediately after death the brain is in no way different, organically, physically or chemically, from its condition immediately before; if thought is a product of

brain, why does not the brain continue to think after death, if the mind or soul has not left it?" There is no mystery here. First, it is a mere assumption that the brain structure is *exactly* the same immediately after as it was before death; no chemist ever analyzed, and no microscopist ever peered into, the living cells of a thinking brain, and therefore no exact comparison of it with a dead brain can be made. Second, soundness of the brain structure is not the *only* condition of thought production; *oxygen* must be present to disintegrate the brain structure, for thought, like all other physiological products, is a sequence of cell-dissolution. The surest—an infallible—way to extinguish thinking and consciousness is to *stop the breathing*—and death always does that!

After the flame of a candle "goes out" because oxygen of the air has been shut off from it, the candle itself remains as before, yet no light is produced. Is it not as logical to ask what becomes of the flame and its light when the "candle goes out" as to ask what becomes of the soul—the mind and its thought when the body dies? Furthermore, every other organ and function of the body *yields a product* of some kind; in compliance with this law, what does brain and brain action produce if not mind, including thought, sentiment, emotion etc.?

With one more short paper I expect to close this series of articles. When beginning, I did not expect to continue so long, but I received so many expressions of approval of my manner of treating the delicate and difficult question, "A Future Life?" from those who believe in it as well as those who do not or are agnostic, that I have been encouraged to greatly expand and lengthen my original plans, though it involved some repetitions.

[To be concluded in THE REVIEW for August.]

Abuse or ridicule is no essential part of Rationalism.

Written for "The Humanitarian Review."

MAJ. FORRESTER L. TAYLOR.*

BY JAMES B. ELLIOTT.

[For Portrait, see Frontispiece.]

“IT is not enough to say fine things: great things—dramatic things—must be done.”—*Ingersoll*.

The first president of the Paine Memorial Association fully realized what Col. Ingersoll thus so beautifully expressed, and put it into practice in presenting the portrait of Thomas Paine to the Independence Hall, Philadelphia, in 1859, and continuing the demand for its reception till he was finally victorious in 1875.

The acceptance of the Paine portrait by Independence Hall was the beginning of an end of religious persecution of the heretical patriots of the Revolution, and the story of the struggle may be interesting as pioneer work.

Maj. Taylor went to and graduated with honors from the high school of Philadelphia, and then became a salesman in a book-publishing house. In 1853, he joined the church of which Rev. J. F. Berg, a noted Bible scholar, was pastor. Mr. Taylor placed a high estimate on the ability of his pastor to defend the Bible from the attacks

* Major Taylor was born in Philadelphia, October 30, 1833, and died April 21, 1907 (see REVIEW for June, p. 226), at his home in Lawyers, Va., at the age of nearly 84 years. In August, 1862, he enlisted as a private in a company of New Jersey volunteers, in the Union army of the Civil War, but for merit rose to the rank of major, and for marked bravery on the field of battle was awarded a medal by the U. S. Congress—a rare mark of honor. He served through the war—mustered out, Jan. 29, 1866. He was a radical Rationalist, and a man of sterling character and worth.—EDITOR.

of the "infidels," and he looked forward with pride when a debate was announced between the ex-Rev. Joseph Barker, of London, and Mr. Berg upon the "Bible as Divine Revelation." Mr. Taylor attended every meeting, and Gen. Birney, now of Washington, reported the same for publication. Mr. Taylor was disappointed in the ability of his pastor to answer the arguments of his opponent, and he withdrew from the church and joined the Secularists of Philadelphia. He became a staunch friend and admirer of Thomas Paine, who was denounced from all the pulpits as an atheist and everything that was vile. One of the bitterest pulpit orators of that day was Rev. John Chambers, of the Reformed Presbyterian Church. The press of the country was filled with articles abusing the Author-Hero of the Revolution.

Major Taylor fully anticipated that the members of the city council would be frightened by the articles in the papers and the sermons preached against Paine's religious work, and was careful not to mention the "Age of Reason," but asked that the portrait of Paine be permitted to hang with the portraits of those with whom he fought and worked for the cause of Independence. But the city council rejected the portrait by a vote of 3 yeas, 15 nays, and 5 refusing to vote.

In 1873, Maj. Taylor made the acquaintance of Gen. Hector Tyndall and Col. Etting, and enlisted their services in behalf of Paine; and in 1875, on the eve of the 100th anniversary of the battle of Lexington, he was finally successful in having Paine's portrait hung upon the walls of Independence Hall. And the work of Maj. Taylor also made possible the acceptance of a bust of Paine.

I rejoice to know that down the corridors of time the name of Forrester L. Taylor will echo until someone will write an epitaph for his tomb in the little village (Lawyers) in Old Virginia; and that the State that furnished a General Washington and a Patrick Henry will fill the chair left vacant by the gallant Major Taylor.

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EDITORIAL DEPARTMENT.

BRIEF PARAGRAPHS.

¶ To afford space for so many good letters, I had to shorten up my editorial department this month.

¶ The series of articles on "A Future Life?" are to be concluded in the August "Review," and as soon thereafter as the binding can be completed they will be issued in a large-octavo, cloth-bound book of about 170 pages. The price will probably be 75 cents.

¶ In the Correspondence Department of this magazine a believer in immortal conscious personality says "whatever has beginning must have an end." Let us lay the try-square of logic, the formal syllogism, upon this statement in relation to "the great question:" 1. Whatever has beginning must have an end; 2. Conscious personality has beginning (with the organization of the brain;) 3. Therefore conscious personality has an end (at the disorganization of the brain). If the premises are true, the conclusion is mathematically correct. Are they, one or both, true?

¶ The *Agnostic Journal*, of London, Eng., is a good example of scholarly periodical literature—a weekly journal formerly edited with marked individuality and ability by the late much-lamented “Saladin,” but in no wise deteriorated under new management. It is well deserving of far better patronage than seems to be accorded it, but an effort is now being made by friends to establish it on a firm basis. The *A. J.*, as it is familiarly designated, within the past few weeks has reprinted from “The Review,” with proper credit, Wm. Plotts’s “Earthquakes,” Judge Ladd’s “Hebrews” and the editor’s poem, “Kindness of ‘Providence.’”

THIS “CLUB” IS NOT A TEDDY “STICK.”

¶ Among the exchanges that come to this office is that bright magazinelet with an ominous name—*A Stuffed Club*, “devoted to medical criticism and health through rational living,” edited by an independent, scientific and common-sense thinker and fearless defender of the “faith” he holds to, Dr. J. H. Tilden. In the June number, the Doctor hits “The Review” with his *Club* in the following fashion: A long list of excellent periodicals under the general heading, “Our Exchanges,” is printed, and at the top of this list, under the subhead, “What Magazines to Read,” but one name appears, succeeded by some very suggestive remarks, as follows:

THE HUMANITARIAN REVIEW. A magazine of Rationalism and Ethical Culture. Singleton W. Davis, Editor. Monthly. Published by the editor, 854 E. Lee st., Los Angeles, Cal. Send 10c for sample copy. \$1.00 a year.

This is a well-edited magazine. The editor and his contributors are people of education and logical reasoning power, and withal, above the average in conscientiousness. These are psychological elements necessary for magazine building. They are miscible and in skilled hands will combine into a palatable prescription which will be found remedial in such diseases as ignorance, su-

perstition, fanaticism and bigotry, and entirely antidotal to *brainstorm*.

Who would have guessed that that apparently knotty club on the title-page of the Doctor's justly celebrated magazine was "stuffed" with such goodies as that? Those seeming spikes on a club, then, after all, are really buds of promise on a luxuriant bough! *A Stuffed Club* is published in Denver, Colo., at 19 E. 11th av. Price, \$1 a year. Send 10c for a sample.

"To-Morrow's" Change of Policy.

¶ The publishers of *To-Morrow* magazine announce that hereafter "the entire space in the magazine will be taken up by the staff editors, so that very little if any room will now be left for outside contributors." They propose to run a "health home for patients," make and sell "tested foods," and give "mail-course lessons" in free thought (and other "free" things.)

THIS MEANS YOU!

¶ Every reader of "The Review" is most earnestly requested to take his copy of this number to some public library or reading room of a city, village or educational institution, show it to the librarian, and direct his attention to the following

Generous Offer.

AN intelligent, truth-loving friend of humanity and THE HUMANITARIAN REVIEW has given me \$100.00 in gold with the request that I send the magazine a year to 100 public libraries and reading rooms of educational and other public and semi-public institutions, of my own selection. But I shall extend this list to 200, if they will signify to me their acceptance of this offer, for I advertise to send THE REVIEW to such institutions for one-half the regular price.

This free subscription will probably be continued from year to year to such institutions as annually renew their acceptance of it.

All that you are required to do to secure the magazine for a year is to write the proper mailing address on a postal card and send it to

SINGLETON W. DAVIS, 854 E. Lee st., Los Angeles, Cal.

NEW BOOKS AND PAMPHLETS.

The Origin of Supernatural Conceptions and Development of Religions from Prehistoric Times, by John James Greenough. 8vo, pp. 315, cloth binding, and frontispiece portrait of the author. Published by the Author, Alton Place, Brookline, Mass. Price \$1.25, postpaid.

¶ A fair conception of the character of this excellent book may be gained from the following extracts from the Introductory chapter :

"My endeavor has been to show that there never was a supernatural revelation, miracle, or other abnormal manifestation, from any spiritual entity, or other source divine ; and that all legends recording phenomena of that character, with which the world's literature is filled, were derived from unexplained natural phenomena, or the human imagination, before a true knowledge of the cosmos, or psychic laws, was conceived."

"A critical examination and analysis of the ancient records will clearly show their source to be the human brain ; this is obviously apparent in the voluminous Indian, Egyptian, Babylonian and Assyrian writings, and through Grecian and Roman mythology, down to the Christian era—an outcome of Alexandrian culture, the mother of sectaries."

A still more complete notion of the character and scope of this valuable work may be gained from the chapter headings, some of which are : Early Religions, The God of the Old Testament, Christ's Advent and Mission, The Christian Religion, "Revelations," Miracles, Genesis of Christianity, Man's Present Status etc. There are, in all, 28 chapters and an appendix.

To every thinker and investigator along these lines I can freely recommend this book as very interesting and instructive ; every Rationalist should read it.

In Memory of Edward Bliss Foote, M. D. The Funeral Address Delivered by Thaddeus B. Wakeman, Oct. 7, 1906; with letters from societies and personal friends, and extracts from editorials, expressing appreciation of the deceased and sympathy with his bereaved relatives.

¶ This is a memorial booklet of 64 pages published by Dr. E. B. Foote, Jr., 120 Lexington av., New York, for free distribution. It contains, besides the interesting literary matter, several portraits of Dr. Foote, Sr., showing his evolution in the features of his face from the year 1850 to '60, '70, '80 and '90, and large frontispiece portrait of still later date. Dr. Foote asks me to announce that any and all readers of "The Review" will receive the book free upon application.

Valuable Booklets Received.

¶ *The Simple Truth.* By W. H. Richards, author and publisher, 1020 W. Balt. st., Baltimore, Md. Price 10c. [A 60-page pamphlet of a semi-Christian character. Contains some good points for Freethinkers as well as for Christians. The first sentence is: "Christian America is about nine-tenths infidel."]

¶ *France and the Pope.*—2. The Separation of the Churches and the French Republic. By Gen. William Birney, Washington, D. C. Published by The Truth Seeker Co., 62 Vesey st., New York. Price 10c. (No. 1, same title, same publishers and same price.)

¶ *Creeds Not for Secularists.* By Gen. Wm. Birney. An Address before the Secular League, Washington, D. C. Truth Seeker Co., 62 Vesey st., New York. Price 10c.

[Gen. Birney's writings are always instructive.]

¶ *Spiritual Law in the Natural World.* By Eleve. Purdy Pub'g Co., 80 Dearborn st., Chicago: price, paper, 50c; cloth, \$1.00. [Spiritualistic New Thought.]

CORRESPONDENCE.

THE PROBLEM OF THE UNIVERSE.

Boston, Mass., May 9, 1907.—In reading the able articles of Singleton W. Davis in the *HUMANITARIAN REVIEW* of May, I have been impressed with the analogy of his views with those I have embodied in an essay on astronomy that I have recently written, in which I have assumed a theory of the universe that if established may prove a step toward a solution of the problem.

It is well known and frankly admitted by scientists that the human mind has no conception of the origin of space or its bounds; or the origin of time, matter or force. We simply know that they are apparent to our senses. At present we know that all the existing forms and entities are the results of specific combinations of matter, and with these facts before me I venture to assume the universality of matter and force concentrated on this planet in the elaboration of animals and man.

In man's organization the most recondite part is the brain structure, in which he excels all the other animals. This clearly arises from the perfection of the brain, which may be compared to a musical instrument, each string of which is tuned to produce a specific sound, so that when actuated by a moving power the result is inevitable and in exact accordance with its organization. When the organization dies, on what has the force to act to reproduce the recognizable entity of the obliterated personality?

J. J. GREENOUGH.

"SAYS THINGS" ABOUT BRAIN "BUGS."

Chicago, May 5, 1907.—By chance a copy of your truly scientific publication, the *HUMANITARIAN REVIEW*, March number, fell into my hands, and I have read it exhaustively, and partly re-read it. Superstition could not long

survive under the sledge-hammer blows of a few hundred publications like *THE REVIEW*.

I have also read your *Scientific Dispensation*. It is, I think, one of the most symmetrically-chiseled pieces of logic-work extant. You have the true cosmic grasp of the essentially indispensable beneficence of religious unfoldment *pari passu* with material development. I do not think you should permit it to go out of print, for it not only places you high up among the world's thinkers, but it also contributes substantially to the world's thought.

I was also delighted to meet again that wonderfully fertile thinker, H. Wettstein. What a wonderful aggregation of subminds there must be in his own brain-structure, using him as a medium for setting forth the seemingly irrefutable philosophy of teleo-mechanics! How fortunate for philosophy that the particular kind of cell-souls or biological minds inhabiting the Wettstein brain are doing the work they are doing. His paper in the March number is able, and I am only sorry that the biological minds sojourning in my cerebellum are incapable of giving adequate expression of my appreciation thereof. But what a pity it seems that the Wettstein cell-souls who have built up in him such a wonderful "earthly tabernacle" must perish with his death! The grandest thing about the Wettstein philosophy, however, is that it is neither virtuous nor vicious. The up-builders of organic life are teleo-mechanics, not teleo-moralists.

JACQUES BRASFORT, M. D.

REVIEWS OF "THE REVIEW."

San Diego, Cal., June 13, 1907.—Ingersoll says correctly that "nature is but an endless series of efficient causes; there was no beginning, and there can be no end." Whatever has beginning must have an end. Life is life and will not end—only varied manifestations. One distinguished man proposes a theory, which from his standpoint and opportunities of ascertaining facts or weighing hypotheses and popular fallacies, he considers most rea-

sonable ; another, without giving the subject a thought, concludes the theory correct and endorses the same.

Many a learned book has been written, based upon a supposition. I received a pretentious book from a clergyman "proving" that Sunday was the Lord's Day, and the very first words in it were, "It is supposed"!

But this is not what I took up my pen to say.

The May REVIEW was an excellent number. "What is a Myth" is fine. The writer of "Heaven and Hell" talks like a Spiritualist. Some readers enjoy Judge Ladd's researches very much ; others who once suffered the belief that the Bible was the word of God have ceased to be interested in its elucidation. The "Future Life" papers continue to increase in interest. The editor's "Dream" is significant: let readers take notice ! The editor will some time learn that all such performances [physical "spirit manifestations" by professional public performers] are *not* all legerdemain. [But from once believing they were not I have gradually learned that they *are*. But N. B. that I spoke of a particular class of alleged spirit manifestations.—ED.]

THE HUMANITARIAN REVIEW for June is a beautiful number : so fine you must not in the future mar its pages with anything irrelevant. The "Future Life" paper in it is the best that has been given. From the standpoint of a materialist, it could not be improved upon. [But the writer has not asserted that *he* is a "materialist," or that he personally views the subject "from the standpoint of a materialist." Readers are left to infer what his belief and standpoint *should be* from the *facts* he presents and *principles* he affirms. But all opinions should be tentative till the last paper has been read. That is a principle of the "scientific method," which is THE REVIEW's platform.—ED.] Correspondents are wide awake and seem to speak from conviction—which I like, whether agreeing with their statements or not.

The editor in his "Future Life" speaks of spiritism : sorry he is not acquainted with Spiritualism, which is an-

other thing. If he has only learned about spiritism, no wonder he prefers oblivion! There is nothing wholesome in spiritism, but Spiritualism is particularly satisfying.

MRS. C. K. SMITH.

[If the editor is "not acquainted with Spiritualism," it must be that he is mentally obtuse, or else it is the fault of the Spiritualistic propagandists—Andrew Jackson Davis, Moses Hull, Hudson Tuttle, Prof. J. S. Loveland, and others whose writings he has extensively read—the "Banner of Light," the "Religio-Philosophical Journal," Hull's "Crucible," the "American Spiritualist," Col. Fox's "Present Age," and other periodicals which he read for years—and the lecturers, too numerous to mention. He devoted a part of his discussion of "A Future Life?" to "Spiritistic Hypotheses" and another part to "Does Spiritualism Demonstrate a Future Life?" which shows that he recognized a difference. He may at another time fully define that difference.—EDITOR.]

"A GOLDEN CESTUS OF CLASPED HANDS."

Muncie, Ind., June 14, 1907.—Your 10th paper on "A Future Life" in the June number of *THE REVIEW* is a masterpiece and ought to convince every thoughtful, rational mind, that the belief in a future conscious personal existence after dissolution of the body is a pure superstition and has no foundation whatever in reason or the teaching of science. This delusion, and the cognate belief in the existence of personal gods and devils, had a natural origin in the savage period of man's existence, when nothing whatever was known of natural law, and by heredity has been transmitted to succeeding generations; and it forms the basis of all the multitudinous cults that have enslaved the toiling millions through all the dreary and bloody centuries.

Your classical articles on this vitally-important subject will do a vast amount of good, and when humanity shall have learned that immortality and a personal God are figments of the human brain born in the long, dark night

of savagery, the energies of the human race, now misdirected, will be expended on this beautiful planet, and a golden cestus of clasped hands will then encircle the entire earth. And when this happy day arrives, as it certainly will, the hangman's rope, the jailor's keys and the policeman's club will be laid away in the museums of the world as relics of a barbarous age. The highest types of the human race have already outgrown these savage and barbarous superstitions, and none of these high types of men and women can be found in the prisons of the civilized world; and I am therefore safe in saying that these two giant superstitions are the prolific parents of nearly all the crimes and sorrows of the entire human family.

Hoping that the future holds in store for you many happy years to carry on your masterly expositions of the monstrous superstitions that still prevail, I am

Yours always,

T. J. BOWLES. [M. D.]

PREACHING FREETHOUGHT.

New York City, May 12, 1907. —Numerous individuals who have themselves discarded the trammels of theology and have wiped the suds of superstition with the cloth of fact from the slate of science, nevertheless claim that Freethought should not be preached in public, because society, in its present stage of development, is not ready for it. I admit that if we shake a man's belief in a future heaven (for himself) and a coming hell (for his foes), we cannot always replace this loving faith by a volume of Spencer's Synthetic Philosophy, or Darwin's chapter on the Geological Succession of Organic Beings.

Still, the masses are the majority, and if it is our intention to do the greatest good to the greatest number, it behooves us to offer them at least the blossoms from the tree of Rationalism—if we deem it wise to withhold the full-ripened fruits from their crude palates. If we cannot feed them on Haeckel, Buchner, Feuerbach, Schopenhauer and Nietzsche, we may let them taste Draper,

Edward Clodd, Mallock, Huxley and Gerald Massey. Something must be done to try to turn their faces to the path which leads, however remotely, to the home of reason. Because they are unworthy to sit at the feast, does not say they are unfit to gather the crumbs. Because they cannot digest solids, is no reason why we should throw them slop—let us set healthy milk before them.

VICTOR ROBINSON.

"A CONFUSION OF TONGUES."

St. Louis, Mo., June 10, 1907.—Hermann is happy, getting such a good letter from the greatest man in the hemisphere of materialism.* He opposes Otto, the materialist, and Maddock opposes Wettstein, the materialist. Why, then, are they not together in the hemisphere of mentality? I guess they want to hold time back till they can form a syndicate—a combine or trust of all the ecclesiastics. The materialists everywhere will experience a confusion of tongues, rendering all their diamonds and gold-dust valueless as pebbles and grains of sand. Nobody will want any more materialism at any price, which will leave them absolutely free to use the cardinals and archbishops for apostles, and the bishops and priests for disciples. Thus the newest church will be in running order, just as the new church began 1,874 years ago. 'Twill all be accomplished with wonderful rapidity; for while they had to engage in original thought, we in our age need only to copy, repeat and consummate.

JAMES F. MALLINCKRODT.

PLEASED THOUGH "ABUSED."

Coscob, Conn., June 15, 307 E. M.—You may well be proud of the JUNE REVIEW. I want half a dozen copies of it to circulate where they will do the most good. . . .

Your articles on "Future Life" are fine, and I hope you can put them in a pamphlet. A little more "correla-

* Professor Ernst Haeckel.

tion" might save you from agnosticism! Haeckel's "unconscious mind" only breeds confusion for those who wish to be confounded. I am mighty glad you printed Judge Waite's *Truth-Seeker* article, so that we could both join with you in clearing up "fog." As long as you do the *right thing*, I don't mind being abused for getting you to do it. But you show that my criticism was not "misplaced" even as to you. If you had kept up your "Exchange Table"—one of the grand things in the H. R.—I should not have included you and written as I did. Now you confess that you dropped it, and that was the answer to your pretty fog about all papers being all filled with each other's articles and nothing else, which you know I never wanted. Restore and conduct your "Exchange Table" substantially as you did, and I am sure you will please many besides yours sincerely,

T. B. WAKEMAN.

COMMENTS.—1. I *am* just a little proud of it, *under the circumstances*; but it is far below my ideal. 2. Not in a "pamphlet," but a cloth-bound book of about 164 pages. It is all now through the press except the last chapter, the preface and the table of contents. 3. Yes, but I had to leave out good matter written expressly for THE REVIEW in order to reprint that article; and today I am returning to the writer a long article, chiefly for lack of space, though he proposed to take and pay for 200 copies of the number containing it. You "don't mind being abused" when I "do the right thing": I "abused" you (if so, I beg pardon—'twas unintentional), and you didn't mind: therefore I did "the right thing" when I "abused" you! No "fog" about that! 4. Though I discontinued the formal Exchange Table, I did *not* cease using reprint matter altogether. See in the several numbers of 1907, various poems and articles from the *L. A. Times*, *Agnostic Journal* and others, including Dr. Bell's article in June number and poem on first page of this number. 5. Note that what *you* said was "criticism," what *I* said, "abuse". "All depends on whose ox was gored"! 6. I did not say

that you "wanted" it, but that "the plan carried out to its 'scientific ultimate' would result" thus. 7. If I restore the Exchange Table I must omit something else, as I am now printing every page I can possibly, from month to month, put into type. What shall I leave out?—my own articles and editorials? Or shall I leave out the articles Prof. Wakeman kindly contributes directly to THE REVIEW and copy his "good things" from the other Liberal periodicals instead?—EDITOR.

PUBLISHER'S NOTICES.

SAMPLE COPY.—If this paragraph is marked with a blue pencil it means this copy of the H. R. was sent to you as a *sample copy*, in the hope that you will become a subscriber.

Subscription, \$1.00 a year; 6 mos., 50 cts.; 3 mos., 25 cts. Clubs of 3 to 10, 75c. each; of 10 or more, 50c. each. Foreign, 5s. 6d. One copy, 10c. Payable in Cash, or P. O. or Ex. Money Order. Advertising Rates on application.

This is Whole No. 55 of THE REVIEW; if 55 or a lower figure follows your name on the wrapper, your subscription is due. If you cannot pay now, send a post card to that effect and that you wish the magazine continued and I will send it right along—you can send the pay later.

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explaining that a philanthropic gentleman has paid for it for that purpose, and all that is wanted is the consent of the librarian to receive and keep it on file for use just as other magazines are kept.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and to give or lend to your neighbors.

Which God? an 8-page leaflet, and *Bible Mythology*: the Great Fish story explained, 7-page leaflet, both sent for five 1c. stamps, or 50c. a dozen (12 of each).

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Dr. G. W. Brown.

Send me lists of names and addresses of people you believe would probably become subscribers and I will send them free sample copies of THE REVIEW.

History of the First Council of Nice, with Life of Constantine, is a valuable book. I sell the pamphlet for 25c., but the work richly deserves a more enduring cover and I am now able to fill orders for it in substantial cloth binding for only 50 cents. (See ad on 4th cover page.)

Would you like to help to introduce THE REVIEW to some new thinkers? Send me the names and addresses of eight people who are not subscribers, and one dollar, and I will send the magazine to each three months on trial; i. e., at half-price. First find out that they will accept it.

My little book, *The Scientific Dispensation*, advertised on the back cover-page of this magazine, was printed more than sixteen years ago and is now nearly out of print. I have but a few copies for sale, and no new edition will be printed; so those who want it should order now. Mr. James Weeks, of Amsden, Ohio, writes of it thus: "I like your 'Scientific Dispensation' well, and have read it a dozen times." The price is only 15 cents.

A RARE CHANCE FOR NEW READERS.

For \$1.25 I will send the magazine a year and a 50-cent book, *Eternity of the Earth*, by D. K. Tenney; or for \$2. from one person, I will send him the book, and the magazine to himself and any other person he wishes it sent to. This offer is for NEW subscribers only; but any old subscriber may get the book by sending in one new subscription with his own renewal with \$2.25; book to each, \$2.50.

COLLECTION OF CHOICE BOOKLETS.

For Sale at The Review office, 854 E. Lee st., Los Angeles, Cal.

That "Safe-Side" Argument: a new booklet by J. O. Stephenson, of Santa Anna, Texas, printed for the author at the Review office. Price, postpaid, 10c.

A Universal Monistic Alliance, by Prof. Ernst Haeckel, in pamphlet form, published at the office of the Review—thirty valuable concise scientific theses. Price, postpaid, 6c.

Science Is Religion: the Monistic Religion, a pamphlet publication of a lecture by Prof. T. B. Wakeman before the Manhattan Liberal Club, New York,—a good thing to read in connection with Prof. Ernst Haeckel's *Universal Monistic Alliance*. I will send a copy of this for 10c., or both for 15c.

Sketches of the Scientific Dispensation of a New Religion. By Singleton W. Davis. A pamphlet of 64 pages, 15c. For contents and other particulars, see advertisement in the Review.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, pamphlet, good print, fine, heavy paper and neat cover, 10c.

History of the First Council of Nice, by Dean Dudley (see advertisement in the Review), price, in neat cloth binding, 50c; in paper, pamphlet style, 25c.

Life of Jesus, by Dean Dudley. For 25c. I will send you this book and also *Christian Religion and Church*, by same author.

The Christ Story: or the Foundation Defective. By W. J. Dean. Pamphlet of 24 closely-printed pages; price 10c.

Teachings of Jesus Not Adapted to Modern Civilization: with the true character of Mary Magdalene. By Geo. W. Brown, M. D. 3rd edition, revised and enlarged; pp.48; 15c.

Know Thyself: a Lecture by C. W. G. Withee. Exceedingly interesting. Booklet of 37 pages, price 15c. Send to this office for a copy. I have for sale also *Buddhism or Christianity: Which?* by the same author; 64 pages, price 15c.

Some Psychic Experiences of an Octogenarian; by Prof. J. S. Loveland; a work of much value and interest to all who investigate scientifically so-called occult mental phenomena. A booklet of 48 pages, price 15c.

Christianity—Its Foundation and Final Destiny. By Henry Goldberg. A pamphlet of 24 pages and cover, published by the author. Price, postpaid, 10c.

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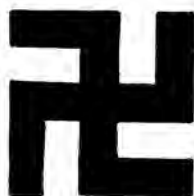
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AUGUST, 1907.

No. 8.

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THE RING OF THE TRUE AND OF THE FALSE.

BY SINGLETON W. DAVIS.

QVIRTUES, like precious stones, have their base counterfeits.

QFaith that is beneficent is an offspring of Experience and Reason; a true prophetess who judges the Future by the Past; but the counterfeit Faith is born of Ignorance and Credulity; she is a false prophetess who judges the future by the baseless dogmas of delusion, and misleads her votaries.

QHope, a glass that truly reflects images of the good things of the Future, while the counterfeit Hope is a warped mirror that distorts the ills of the Future into things apparently good, and magnifies moderately good things of the Future into apparently superlative beneficences, leading to bitter disappointments.

QCharity is a name for one of the most unselfish of all human virtues. It is an expression of fellowship and the solidarity of the race—in its broadest and grandest applications, the solidarity of all sentient beings; but there is also a counterfeit Charity that is but an expression of base selfishness. It's a mask behind which is hidden desire for undeserved benefits outweighing those bestowed in the sweet name, such as material gain in business, eminence in society, salvation from "hell" and a complimentary admittance into "heaven."

Written for "The Humanitarian Review."

WHAT IS THE "SCIENTIFIC ULTIMATE"?

BY HERMAN WETTSTEIN.

I HAVE read Waite's and Wakeman's articles on the "Scientific Ultimate" without finding where the "discovery" they claim for it comes in. The doctrine that one change in the cosmos follows another in endless succession has been taught by scientists from time immemorial. But the changes referred to are of an exclusively physical or mechanical character. Nothing else is claimed for them. They do not account for the purposive design which Haeckel, on page 261 of "World Riddles," admits is "as clearly visible in the structure and the life of an organism as we see in the machines which man invents and constructs." Which are the most wonderfully invented and constructed "machines"—those made by man, or those turned out in "the laboratories of nature?" When we find a piece of broken pottery hundreds of feet beneath the surface of the earth where it must have been buried for thousands of years, we regard it as incontestable evidence of the intelligence of its designer, but when we find close to it the petrified remains of their infinitely more marvelously constructed maker, science and materialism somehow utterly ignore the intelligent design clearly indicated therein!

The living, breathing, thinking "machine," came into existence automatically, it is claimed—the result of a process of correlating changes governed by a lot of mindless "laws." Now, why should the criteria of intelligence in art not be accepted as final in deciding the question of

intelligence in nature? If we see certain beings, be they the living cells of plants or animals, or of *men*, construct anything, be it a worm, a tree or a house, all of which are combinations of ingenious devices, why should we accord intelligence only to the builders of the house, and none to the cells who* designed and constructed the vastly more marvelous "houses" they constructed and live in. The ingenuity of the cell-souls (as Haeckel terms them) is, indeed, so great that Prof. T. H. Huxley, who watched microscopically the internal movements of a fecundated cell hour after hour, compared their processes of cell-formation to "those of an unseen artist who with his plans before him strives with skilled manipulation to perfect his work."

No need of postulating a god† when we see with our own eyes who or what designed and constructed every plant and animal in existence. That's what science will give the deist instead of his "architect of the universe." And after these up-builders of the organic kingdom, the Teleo-Mechanics of Nature, have been traced to their real source in the atomic constituents of matter, as they will be or already are, then will the "scientific ultimate" be found and not before.

Fitzgerald, Ga., June 14, 1907.

* In using this personal pronoun, Mr. Wettstein leads the reader to infer that he ascribes personality to cells—assumes that cells with their "souls" or "mechanics" are *persons*—which classes them *above* plants and animals along with *men* and "gods."

† Without here controverting either Mr. Wettstein's theory of "teleo-mechanics" or Mr. Maddock's theory of the "Great Dynamis," I will say that with my understanding of the ancient "god-ideas," the "mechanics" and the "Great Dynamis" are "gods," *exactly* corresponding, the former with *elohim*, "the gods," and the latter with *Jahveh*, "The LORD," of the Hebrew writings.—EDITOR.

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

TWELFTH PAPER—SOME MISCELLANEOUS MATTERS.

§ 95.—"WEIGHING THE SOUL."

TEN THOUSAND years ago, more and less, the inhabitants of the Valley of the Nile had in their wonderfully complicated and systemetized mythology or religion a symbolical representation of the gods weighing on a balance the human soul after the death of the body. In this case the soul's existence was not questioned, the weighing being for the purpose of determining the moral status of the soul—a detail of the "Great Judgment." But in this modern day certain doctors, self-styled scientists, more familiar with the weighing of malmedicaments than of morals, have undertaken to weigh the soul for the purpose of proving its existence. And they report that their experiments in weighing a large number of dying persons determine that "something," weighing an ounce, more less, "escapes" from the body at the exact moment of death, and that not having been able to detect any loss of the known bodily constituents at the time, they conclude that the "thing" which seems to "escape" is the human "soul"!

This logic reminds me of some boys who once went out to hunt "winged bunnies," mythical animals described in a story book and said to hide in hollow logs during the day and come out in the evening to fly out of sight high

up in the sky. They found a hollow log about twenty feet long, and peering into one end they could see nothing within, nor see light through the hollow though the hole was open at both ends of the log. Says one: "That's a mighty good place for a winged bunny to stay in in daytime." So they got a long pole and tried to dislodge the beast they had decided ought to be within. They saw nothing come out of the log, but now (having dislodged the obstructing rotten wood with their pole) they could see through the hollow log. So they went home and told their boy friends how they had proved that there were real "winged bunnies," for they saw no other animal run out of the bunny-house, while "something" seemed, unseen, "to escape"—it could only be a real, though a very light-weight, "winged bunny"!

These doctors have "proved" too much for a certain large number of believers in the existence of soul-entities. Their experiments on animals showed that "nothing" escapes from their bodies at death—therefore they do not have souls; and, again, their discovered "fact" that the soul has weight "proves" that it is of material substance, which is "rank materialism"! Incidentally, I observe, their experiments "prove" the Christian belief correct, that the soul has wings; for, having weight, how could it otherwise ascend to the heaven in the skies?

I can scarcely resist the great temptation to say here that the report that the soul weighs only an ounce or two seems to confirm common observation that many people, if they have any at all, have very "small souls"!

§ 96.—THE EVASIVE EXPLANATION.

In the discussion of the question of immortality there has been adopted by some an explanation that, to my way of thinking, is simply an evasion of the real issue—an explanation which all accept in its true sphere, with-

out relinquishing their belief or disbelief in a conscious personal future life connected by memory with this life.

This explanation is a favorite one with some who have been forced by facts and reason to give up their belief in a literal future life, but who wish to avoid giving a shock to the prejudices of the great majority by a plain, unevasive, unequivocal declaration. The motive may be commendable, but science, like nature, which it represents, is severely and unfeelingly exact, and sets forth the absolute truth utterly regardless of consequences. The scientist inquires as to what *is*, not merely as to what gives him no pain. The dying philosopher says to his physician, "Tell me truly, is this death?" He does not ask for an equivocal or palliative reply; he does not want to be merely assured that "there is no death"—his common sense as well as his science teaches him that death is as real as are birth and life. He knows that the simple acts of daily self-abnegation in man's association with man which we call ethics and etiquette are but expressions of the great biological law that one must sacrifice some of his self-interests, including his life, that another may live. And he bravely and *politely* steps aside and lies down in the grave to give standing-room for his brother.

The evasive answer to the great question is, in brief, this: "We are immortal; all our acts will continue to affect the weel or wo of humanity forever: we shall continue to live in the memory and affections of our friends and posterity, if deserving." This, as I understand them, is the kind of "immortality" which Dr. Paul Carus, of the *Open Court* and the *Monist*, believes in, and my friend Prof. Thaddeus B. Wakeman "knows" is the only future life, as he says "correlation" proves—for he assures me that "a little more 'correlation' might save you [me] frem agnosticism." (See his letter in the HUMANITARIAN REVIEW for July, 1907).

Though this is *one* definition of the word immortality, it is not the primary meaning of the word, but a secondary—poetic—one, or a mere rhetorical figure of speech. It does not answer the real question persistently asked by the prosaic, matter-of-fact scientists and common-sense millions. They ask:

“Does the personality, the conscious identity and the memory of the events and the friendships of this life continue or sometime revive after the death and disintegration of the material body?” And they demand a positive, unevasive, unequivocal, unambiguous and sincere answer—Yes, No, or Unknown—with the facts and principles upon which the answer is based equally explicit.

As the judge upon the bench says: “Gentlemen of the jury, what is your verdict?” What is the answer in this case? Some of the jurymen would answer “Yes,” some “No,” some, “We are in doubt,” but the foreman is bound to formally answer, regardless of his own personal decision, “If Your Honor please, the jury fails to agree.” We have heard the “Yes” and the “No” to this question, with the reasons; let us now hear the “Unknown.”

§ 97.—THE AGNOSTIC VIEW.

It may be laid down, I think, as a true general principle that he who knows most knows how little he knows, and he who thinks he knows much has not learned how little he actually *knows*. The wise man is modest; the fool is deceived by his own ignorance and his egotism. Especially rare is *knowledge* of what the future may bring to pass. No person knows, even, that the sun will rise tomorrow as usual; for aught we know it might ere that time explode and be rent into impalpable “star-dust,” its volume expanded far beyond the earth’s orbit.

Much that we say we know is rightly so expressed if it is conditional. We can only judge of the future by the

past; that which has hitherto invariably occurred in the field of human observation in the past we know will under the same conditions occur in the future, and we may rightly say we *know* that a certain event will occur if we include the provision of the essential conditions, for *conditions are laws of nature*. To say every event occurs in conformity to natural law is only to affirm that they occur according to essential conditions.

What do we know about conditions essential to a continuation of the personality after bodily death? Do we know that such conditions exist?—or that they do not exist? Does our realm of observation and experience in this life embrace every realm of existence in nature? If not, can we know what may or may not exist outside of the field of our observation and experience? Have we discovered all the laws of nature? Or have we learned the limitations of all the laws we have discovered?

What is agnosticism? Many of its opponents ridicule agnostics as people who acknowledge they know nothing. Such a charge can come only from one who is ignorant of the modern meaning of the word—that is, of the limitations of its application as used by those who profess to be agnostic—or from one who is dishonest and unfair toward his opponents in argument. I define the word agnosticism thus: The belief that mankind can and does *know nothing* as to what may or may not exist outside of the field of its experience and observation; that what we learn by reasoning is but a generalization of facts within our observation and experience and deductions therefrom. Hence the agnostic rejects the dogma that man can, does or ever did, obtain any knowledge by inspiration, intuition or supernatural revelation; and accordingly he confesses that he does not, and denies that anybody else does, know that there exist or do not exist invisible beings ("gods") superior to man, and confesses that he does

not, and denies that anybody else does, know that men do or do not continue to live after bodily death as invisible, intangible conscious persons. He says "we do not *know* of these things; we may believe, hope, doubt and disbelieve, but that is all."

This section on the Agnostic View I will close with an exceedingly appropriate quotation from a great American Agnostic, Col. Robert G. Ingersoll:

"We do not know—we cannot say, whether death is a wall or a door—the beginning or the end of a day; the spreading of pinions to soar, or the folding forever of wings; the rise or the set of a sun, or an endless life that brings rapture and love to everyone."

This is the view of the agnostic expressed in the language of the poet.

§ 98.—PSYCHIC RESEARCH SOCIETY'S CONCLUSION.

Many of my correspondents have kindly referred me to the proceedings of the Society for Psychic Research, of London, and its American Branch, and suggesting to me that these societies have a membership largely of scientists—i. e., men of more or less eminence in the various branches of natural science and familiar, in theory and practice, with the justly much-esteemed "modern-science method of investigation"—and that their very extensive research in psychical phenomena had resulted in convincing many if not all of the members that a personal spirit life after death of the body is a demonstrable fact.

In reply, I beg permission to say that I have been familiar with the Society's work for the past eight years, through careful reading of its official reports as well as certain unofficial reports of some of its more eminent members. I have not space here to comment at length upon the Society's methods, inferences and deductions, but I will make a brief general statement of what I conceive

to be some very grave defects in the experimentation and the reasoning of its investigators.

To do this concretely, I will take for comment the report of a recent interview by John Elfreth Watkins, published as a syndicate magazine article. Prof. James H. Hyslop, "late of the faculty of the Columbia University, and now secretary and active head of the new American Society for Psychical Research," was the gentleman Mr. Watkins interviewed. He is an eminent psychologist, and has long been prominently active in connection with the late F. W. H. Myers, Dr. Hodgson, George Pelham, Stainton Moses and other well-known active researchers of the older Societies. I do this not because Prof. Hyslop is particularly vulnerable, but because he is an able representative of those Societies, including the new one, and because in this interview he gives utterance to the most recent reports on psychic research and in which the objectionable features I wish to point out are shown to be still in existence.

First, Prof. Hyslop (and the others) fail to recognize the psychological principle that telepathy, mental induction, pertains not to the domain of objective or conscious mentation, but to that of the subjective, subconscious or reflexive mentation. Hence, while he carefully provides safeguards against any objective communication of information from the "sitters" to the medium, he makes no attempt to prevent information being obtained by the medium from the sitters, himself or his stenographer, by subconscious mental induction, or "telepathy." This is evidenced by the following words of the Professor himself :

"I wore a black mask covering my face from my forehead to below my beard when I began to visit Mrs. Piper. I remained masked in this way for a year, and thus hid my identity from her until after the principal results of the

experiment had been obtained. But in these new experiments I am not the 'sitter.' Strangers are introduced to the mediums, but not until the latter have gone into the trance state and their eyes have been hidden in the head rest described. I simply sit in the room and observe the experiment. There is also present, invariably, a stenographer, who makes notes, absolutely verbatim, of everything which occurs. The sitters are generally selected from a class that have shown some psychic tendencies. They are always taken out of the room before the mediums come out of the trance state. Their personalities are never known to the medium."

Prof. Hyslop could scarcely have designed better plans for having himself deceived than those he here describes. All of his supposed precautions but helped to establish essential conditions for subconscious mental induction between the medium and the sitter; for suppression of the activity of the senses—the organs of objective perception—is exactly what is required to enable subjective perception to more perfectly supercede the objective. This is the reason for the dark circle, quietude and harmonious thought of spiritualistic seances. When objective mentation ebbs, subjective mentation flows, and *vice versa*. It is a gross error for a psychologist to mistake *sub-consciousness* for *unconsciousness*. The entranced psychic is not *unconscious*, but subjectively *hyperconscious*, and exceedingly suggestible. Indeed the suggestibility is so exaggerated that Prof. Hyslop's mask and attempt to conceal his identity would be accepted suggestively and acted upon, not to betray him, but to consistently co-incide with him in maintaining his "part" or *role*—for these psychic performances are identical with those of theatrical acting, and every great histrionic genius is a psychic and always in a psychic condition when truly impersonating. And so of the "strangers" so carefully "introduced" and taken out of the room while the medium

is in the trance state. They were faithfully accepted by the star actress in their *role* of strangers bearing assumed names; nevertheless she knew *their* parts as well as her own, just as Juliet on the stage knows the part of Romeo and his real personality as well. Romeo is fully conscious that off the boards his Juliet is Miss Mary Jones, "best girl" of John Smith of Pumpkinville. And so the medium knows the sitters are only acting, and while recognizing them as "strangers" in the play, their real off-stage, objective personality is of no consequence to her; her part is to assume any personality they, consciously or subconsciously suggest to her; and by virtue of her psychic state of exaggerated suggestibility, through mental induction, she reproduces such "secret" facts of that personality as are known, consciously or even only subconsciously, to the sitters and interested observers.

Note that I use the word "induction" as used by electricians, and that I do not consider the "play" of the psychic any more immoral than that of the actor.

The Professor states that he selects persons of psychic tendencies as sitters—exactly the thing to do to supply conditions favorable to successful mental induction.

And furthermore: Prof. Hyslop is too positive in his statements that he "had never heard of" certain events of which a medium told him. He seems not to be aware of the fact that information received "telepathically," i. e., by mental induction, from a sitter, interested spectator or others, by a psychic, receives it, not from that person's objective or conscious thought or active memory, but from his subjective or subconscious thought or dormant memory—the same source from which one re-collects or recalls something to conscious memory. And one can seldom be positively certain that he has never heard or read a thing because unable to recollect it. How often we are unable to recollect things that we know we have

heard—the name of a friend, title of a book, etc.! And who has not re-read a book or a letter and found things he cannot remember ever to have read therein before?

Asked if the immortality of the soul had been proven to his satisfaction by his experiments, he replied:

“My position is that the only acceptable hypothesis which can account for certain phenomena that I have observed is that of survival after death. The balance of evidence, so far, leaves the spiritistic hypothesis as the only rational one to which we can hold at present.”

Note that the Professor did not say “proved to my satisfaction,” but he calls it a “hypothesis” to be held only tentatively. And this may be accepted as a fair statement of the conclusion of the societies for psychical research.

13TH PAPER—RECAPITULATION—CONCLUSION.

§ 99.—RECAPITULATION.

In the Introductory Paper I defined the *real question* as, not simply is man destined to a future life? but does the *personality*, consciousness of identity, memory of the events and friendships of this life and the recognition of friends continue in a future life? It was shown that there are three principal theories of future life: 1, A life of the same body after resurrection; 2, a life of the soul or spirit by reincarnations; 3, an independent spirit life, the material body being abandoned at its death forever.

It was shown in Number 2 that the resurrection theory is the sequence of an ancient poetic fancy that all living things “died” in the “fall of the year,” were buried in the grave of winter, and were resurrected at the vernal equinox, the “spring of the year”—the springing-up season; and affirming, by a sort of poetic logic, analogy between this natural phenomenon and that of the course of a human life, the inference was drawn that the body of man would be resurrected at a certain epoch in time. That science demonstrates the impossibility of any resurrection of the material body except as the elements of other and succeeding plant, animal and human bodies—a real, scientific re-carnation, shown in Number 3 to be the fact-basis of the visionary theory of re-incarnation.

In No. 4 I have discussed the spiritistic theory of some

N. Testament writers and various metaphysical cults; and in No. 5, spiritism as a working hypothesis was discussed and its inadequacy, I think, demonstrated; this involved a quite thorough treatment of free will, determinism, and persistence of motion vs. force, spirit, or other uncaused cause of natural phenomena. In No. 6 the dualistic mechanical theory was briefly commented upon as a sophistical analogy; and Prof. Haeckel's alleged monism was pretty thoroughly discussed and shown, I believe, to be, after all, not scientific monism, but hypothetical dualism. New Thought theories were discussed in No. 7, and their mysticism and vagaries briefly pointed out, with a quite extensive critical analysis and refutation of the famous hypotheses of the late Thomson Jay Hudson, LL.D. Does Spiritualism demonstrate a future life? was given a lengthy treatment in No. 8, on a basis of facts of record and, especially, of the author's experience, leading to a decidedly negative answer.

In No. 9, was critically considered some features of so-called philosophy of a future life, showing fallacies of deductive reasoning as a means of obtaining proof of immortality, and the futility of arguments based on human desire, consensus and universality of opinion, moral necessity, etc. The question of a future life from scientific standpoints was quite fully discussed in a long paper, No. 10-11, under the sub-headings, (a) the physical, (b) chemical, (c) physiological, and (d) the psychological points of view. In No. 12 is embraced criticisms of the evasive explanation, a statement of the agnostic view, and critical remarks on some of the methods of the Societies for Psychical Research, with a demonstration of the hypothetical and tentative character of their principal common conclusion, as represented by Prof. James H. Hyslop.

§ 100.—THE CONCLUSION.

In this quite comprehensive investigation of the alleged evidences of a future life, I find absolutely no facts upon which can be based a *knowledge* that a future life is a certainty, or that it is a probability or even a possibility, and yet this does not positively *prove* that it is not.

And I find no evidence that a future life would be beneficent or *belief* in it an incentive to right conduct. As long as one has even one more breath to draw, a *real* "future life" is before him and he should act accordingly!

[The Series of Papers on A Future Life? concluded.]

Written for "The Humanitarian Review."

REPLY TO MR. WETTSTEIN.

BY JOHN MADDOCK.

IN THE May REVIEW I had confined the whole subject in the last paragraph but one ; hence there was no use in Mr. Wettstein going over the whole ground again. And certainly no need of falsely hurling at me the old ecclesiastical, uncharitable slur against "infidels"—"None so blind as those who *will* not see." He says: "You simply shut your mental eyes so tight that you can't see it!"

This is an unjust verdict, without any valid evidence. As a matter of fact I see what I claim in the revelations of nature. In this dispensation of things I see disease, pain and death, and their opposites, health, ease and life. In them all I see that there is the right combination to produce each specific result, which proves the capacity of the Supreme Evolver of all forms of life to combine and endow that evil will be revealed as well as good. A "malformation" is intelligently formed the same as when an expert artist paints one. The evolver of a monstrosity does not show inferiority any more than the painter of one.

There are no botch jobs in nature from nature's view. Botchwork is seen only when someone assumes to be wiser than nature, and sets up a standard of his own of what nature ought to be. A monstrosity is not botchwork ; it is a perfect revelation of a malformation in contrast with the regular order, and it shows that heredity, natural selection and environment do not fully account for the reproduction and transmutation of species. The transmutation of species from protoplasm to man could

not be without a supreme intelligent factor to make the organic changes at every step of evolution.

"The organism is determined" by that which combines and endows its mentality, and this is the true reason why the worm never gets any higher and why the monkey cannot develop into a man. By their fruits we know that all things are up to their limits when they can go no farther. In the domain of nature, the same as in that of man, the limit is caused by the architect and builder. What fools the teleo-mechanics of man and the lower animals were to arrange things so as to bring upon themselves disease, pain and death, and all the rest of the terrible ordeals through which they have to go!

I shall wait for Mr. Wettstein's answer to the last paragraph but one in my article in the May number of *THE REVIEW* (page 172). The real question is, Is the prime mover in all things beneficent? I have settled this question for myself long ago in the affirmative. If I were to deny, I would egotistically exalt myself above the universe and thereby make an effect superior to a cause, which would be unscientific.

Mr. Wettstein is pleased to judge me a theist, when I am a monistic evolutionist, which means this: All forms, differentiated as they are and expressing joy and sorrow, vice and virtue, as they do, were evolved from the same great material, universal womb; and that every one has a distinct individuality of its own which can be changed only by the operation of the laws that reign supremely in all organisms and environments, and that are the prime causes of all evolutions.

I do not say to others that differ, "they shut their mental eyes so tight that they cannot see." I understand that they are at their limit, and have charity. If Mr. Wettstein were consistent in his theory of teleo-mechanics, he would not expect me to go beyond my "teleo-mechanical limitation." "Brother Otto's tract" does not apply to me. When Mr. Wettstein can logically show that iron

workers, wood workers, riggers, electricians, boiler makers, engineers, painters, carvers and gilders, can complete an ocean liner, each class working independently, without an architect and plan, it will be time enough to talk about teleo-mechanics in nature, intelligent in degree, independently forming the solar system and the wonderful adaptations of things to things everywhere revealed in nature.

Minneapolis, Minn., July 9. 1907.

Written for "The Humanitarian Review."

A NEW THEORY OF THE UNIVERSE.

BY JOHN J. GREENOUGH.

THAT THE only true advancement that man can make, I have seen and realized, is through a knowledge of the world in which he lives, of which we have discovered only a part and are still ignorant of much that is gradually being revealed to us through the persistent efforts of restless thinkers.

In the investigations of nature, theories are formed and are often found later to be erroneous, while the discovery of the error leads to the true solution.

The world to the ancients was immovable, with the sun, moon and stars moving around it. True knowledge dispelled the illusion, and mankind learned that the apparent is not always true, and that it is necessary to search out the truth, about which we are often misled by our senses. At the present day the science of astronomy has attained a greater perfection than any other branch of knowledge. Modern astronomy teaches that the sun is an incandescent body, and radiates heat to its satellites in varied proportions, according to their distance from it. This incandescence of the sun is assumed from many apparent facts, such as the corona and the spectrum afford,

which indicate the apparent composition of the substance visible. To me this solution of the sun's rays is anomalous and contrary to known laws of physics.

The sun, though much larger than all of its satellites, has been in its place many millions of years, and is some ninety odd millions of miles from the earth, while the space between these two bodies is intensely cold.

Now, there is no apparent source for the renewal of the sun's heat that remains undiminished through ages of time. These facts prove the existence of unknown laws, that the assumption is erroneous. Enormous as the size of the sun is known to be, even if incandescent it could not radiate the intense heat that we receive from it at 93,000,000 miles away. And what adds to the anomaly, no heat is felt in the space between the two bodies, thus countervailing the well-known laws of radiation.

Again, the received theory is the doctrine of inertia—that when a body is put in motion it will continue in motion unless there is something extraneous that retards it. These assumed axioms are so paradoxical to me that I traverse them, and suggest the following solution from experience in electrical experimentation :

Assume* that all space is filled with infinitely-attenuated matter, and that it is pervaded by an active principle that we will call *force*, we are conscious of matter in its multiform combinations. We know that from it innumerable objects are eliminated—plants and animals, minerals and other inanimate organizations, that we see transmuted into the infinitely-varied organisms in nature. If this assumption is correct, it will be seen that under the well-established natural laws, if matter should be accumulated at any point by the attractive action of force, its natural action would cause it to revolve, and by its accumulation it would naturally form itself into a globular mass, which I assume to be the origin of the sun. This enormous accumulation of matter rotates with vastly greater velocity than any of its satellites, which were

formed by precisely the same accumulation of matter, and hence the solar system.

Investigation shows that if an electric current is generated at a given point, it can be conveyed hundreds of miles by an insulated conductor and produce light, heat and propelling power, while the intervening space is wholly unaffected by it.† This can be effected at one or several points with equal force. While the attractive and repellant power of electricity is well known and we can produce such wondrous effects by its artificial control, we can hardly estimate the magnitude of the power evolved by the rapid revolution of our central orb. There is one thing obvious—it is quite sufficient to produce all of the phenomena of nature.‡

Thus from known facts the corollary is educed, first, that the sun is not an incandescent body, and may be inhabited; and, second, that it imparts light, heat and motion (life) to all its satellites in equal proportion, thus rendering them all of like temperature, or approximately so. While this gives us no knowledge of the various creations in the other planets, under the diverse conditions of location and structure, it banishes the assumption that the earth is the only inhabited orb in the solar system, and gives the sun a predominating place therein.||

Alton Place, Brookline, Mass., June 17, 1907.

EDITORIAL NOTES.

* This is practically the assumption in the commonly-received hypothesis of an all-pervading "ether" as the medium of transmission of heat, light and electricity between the heavenly bodies. "Assumptions" are "sandy foundations"; *facts* are the "rocks" to build science on.

† There is always "waste" of power in electrical transmission, implying effects on the air etc. along the line.

‡ Presumably, the writer here means by "nature" only that speck of dust in universal nature, the solar system.

|| Astronomy as it is, "gives the sun a predominating place" in the solar system. The easily-observed monstrous explosions and eruptions on the sun alone prove beyond question that it is utterly uninhabitable.—S. W. D.

NO RELIGION IN THE SCHOOLS.

BY THE EDITOR.

DURING the recent convention of the National Educational Association of the United States, held in Los Angeles, which was attended by about 10,000 educators, there were sessions of a more limited organization calling itself the Religious Educational Association, but disclaiming that its object is to inject religious education into the free schools. At one of its sessions a notable address was delivered in the interest of maintaining the strictly secular character of the public schools, and what makes this of special interest to Rationalists is the fact that it came, as with authority from the Government, from the U. S. Commissioner of Education, Hon. Elmer Ellsworth Brown, who was here to attend the N. E. A. convention. As examples of the character of this address I will quote a few sentences from the report of it in the *Daily Times*. The address was entitled, "Some Relations of Religious Education and Secular Education." Thus :

"The relations of these two, each to each, varies and must vary from age to age. In the mediæval period it was institutional religion that exercised the wider sway, . . . now it is natural science that rules the minds of men. A thousand instances to the contrary may be cited, but I believe the broad generalization will still hold true that science rules the thoughts of men and modern education is allied with modern science. It is this type of education that is dominant today, and we may confidently expect that in this age it will mold religious education to its standards and its processes. The march of education having this scientific and secular character is one of the mightiest spectacles of our modern world. It is the central and unifying fact of modern civilization. The religion of this age is cleft by innumerable differences of faith and polity. . . . The science of this age is the same sci-

ence all over the world. And modern education, overpassing partisan and sectarian bounds, overpassing even local, national and racial bounds, is fast coming to be the same throughout the world and to constitute one dominant, world-wide, human interest."

These are brave words to be spoken by one in an environment of political policies before an audience of more than one thousand "religious teachers." Such an ally of Rationalism in the very camp of Supernaturalism can effect more advancement of our cause than a thousand self-styled "infidels" bristling with eagerness to "fight" the "brainless," "ignorant" Christians with irritating epithets, insulting ridicule and rabid denunciation. Here is an example of what may be accomplished by inoffensive language in the expression of radical facts and logical argument. But hear him further :

....."So long as religion is predominantly sectarian, it may not expect to regain its ascendancy over the institutions and the methods of education. ... Religion in its modern relations—sectarian religion—is a breeder of disturbance in those national systems of education in which it now holds a place, through favor of a tradition all unconsciously outgrown. Disturbance is often wholesome, but not disturbance of this kind : for it is full of bitterness and often appeals to simple prejudice. I doubt not such disturbance will continue, working some little good and any amount of harm, till the tradition which sustained such teaching among those peoples shall be cast aside. Where the tradition has already passed away, or where it has never become established, the teaching of religious doctrine is to be steadily excluded from public and common schools. Formal instruction in religion will be out of place in public schools wherever and so long as religion is sectarian—wherever and so long as the method of religious teaching is greatly at variance with the methods of secular education."

THE HUMANITARIAN REVIEW

DEVOTED TO

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EDITORIAL DEPARTMENT.

BRIEF PARAGRAPHS.

¶ The way to "keep the sabbath day holy" has been beautifully exemplified several times recently by the W. O. W. of Los Angeles.

—o—

¶ When an unfortunate brother Woodman loses his home by fire in this city, the members turn out on *Sunday* and build for him a new house. This is the true *Humanitarian* "sabbath."

—o—

¶ If you want some useful information mixed with some innocent amusement, send 20c to Dr. J. B. Foote, 120 Lexington av., New York, for a copy of his new moving-picture booklet on "Kissing."

—o—

¶ Quite often we do not know what or how much we can do until we have tried. Some readers of "The Review" do not try to have the magazine placed in a public library because they think it would not be

received by the librarian. They imagine that librarians and library boards are more intolerant than they really are. The handling of a vast variety of books and papers of itself has a liberalizing effect, and a library is much like other kinds of business—the supply is made to conform to the demand.

¶ As showing what may be accomplished when one tries in this matter of introducing "The Review" into public libraries and reading rooms, I will cite a few examples. Judge Parish B. Ladd showed the magazine to the librarian of the public library of his city, Alameda, and asked him if he would accept it for a year on the terms I offer. The Judge was politely received and the offer unhesitatingly accepted. Thus also has John Maddock succeeded in Minneapolis, J. S. Casey at Fishers Island, N. Y., C. E. Alexander at Chanute, Kan., and others; and the editor readily secured its acceptance by the libraries at Los Angeles, San Diego, the Soldiers Home of California, and other places. Please read the notice headed "This Means You," and act accordingly.

THE "FUTURE LIFE" ARTICLES.

¶ In my position as editor of "The Humanitarian Review"—a magazine professedly "devoted to the study of [among other things] mind and psychic phenomena"—I had been often asked by correspondents to state my "belief," or my opinion, as to the existence of a human "spirit" entity and of a "future life" after death. But, considering mere belief and opinions of little importance, I preferred not to publish any response until I could have time to make a deliberate, well-considered, comprehensive statement

of the facts and principles upon which my belief and opinions rest as of immeasurably more importance to others than such belief and opinions themselves. At length the resquests seemed to merge into demands, and I decided to publish a short series of articles, in response, in "The Review," but not so comprehensive in scope and minute in details as the importance of the subject really deserved, because of limited space in the magazine.

¶ The First Paper of the series was printed in "The Review" of May, 1906, with the intention of limiting the series to the monthly issues of that year, but the papers were so well received from the very first that I concluded to modify my plan so as to extend the series some three months longer. And in reponse to requests and suggestions of many approving readers, I decided to issue the series in "pamphlet form" as soon as through the magazine. But, as each succeeding paper appeared, the interest of readers became more and more general and intense—as inferred from letters from "Review" readers.

¶ This enthusiastic interest of readers in the discussion of course affected the author, and I again modified my plans so as to make the articles more elaborate in detail, broader in scope and extended in number, so that instead of the series ending in the magazine of December, 1906, as first planned, the articles were made longer and continued into the number for August, 1907. This seemed to make necessary a change of my intention of printing a pamphlet edition to a decision to publish the complete series in a cloth-bound book. And I hope readers

will be pleased to have the work thus given a more elegant and durable dress.

These several changes of plan while the papers were in process of publication have left their marks upon the work as a whole, in the way of repetitions, reversions, want of symmetry, etc. These defects would probably have been to a great extent avoided, could I have planned the work originally to be so elaborate and extended. Some other things which mar the work somewhat, such as typographical errors, crudeness of expression, etc., might have been measurably less had not my labor as editor, publisher and printer of "The Review" been so very exacting of my time and physical strength.

As for the facts and principles brought forward in the work, I have been scrupulously careful to state them in the clearest, strongest, least ambiguous words and phraseology I could select, and the reasoning I have conscientiously endeavored to make rigorously logical, wholly regardless of results as to my desires and cherished preconceptions. If you, reader, can peruse its pages in a similar frame of mind, you will enjoy the reading of them as I have intensely enjoyed—not writing, but—putting them into type direct from my mind.

It is expected that the book will be ready for delivery about August 15th. For prices, see page 312.

A SCIENTIST'S INADVERTENCE.

¶ Since my paper in this number on "A Future Life?" was completed, and in which I criticised some of the methods of investigation practiced by the Society for Psychical Research as exemplified by Prof. James H. Hyslop, that gentleman has visited Los Angeles and delivered two or three addresses here on psychical subjects. The most important of them was entitled

"Science and the Future Life," and it was chiefly devoted to accounts of a number of seances with spirit mediums. The city papers gave fairly complete reports of this address, which was listened to by a large audience. It was delivered in response to an invitation from a number of the preachers of the city, and this fact is important; for it indicates that the clergy is not wholly satisfied with the biblical so-called evidences of a future life, or that it recognizes the fact that lay churchmen and outsiders are rapidly becoming dissatisfied with them, or both.

Prof. Hyslop's inadvertency is astonishing; being a reputed scientist, he should be well drilled and well experienced in that carefulness, exactness and guardedness against error that characterizes the modern method of scientific investigation, but the published report of this lecture shows that my criticisms in §98 of "A Future Life?" are even more just and pertinent than is therein apparent. The Professor tells how carefully he disguised himself in order that the medium might not recognize his identity, but made no attempt to guard against subjective mental induction, which is not at all affected by objective disguises, and so allowed the medium to express just what was in his subconscious memory and nothing else. Even if he does not believe in subconscious mental induction, as a psychologist he must know of the theory, and as a careful scientific investigator, he should have at least tried to prevent its possible occurrence.

THE AGNOSTIC JOURNAL ENDS.

¶ Immediately after printing the paragraph in last month's "Review" complimentary of the *Agnostic Journal* of London, a copy of the issue of June 15th came to hand, and it contained an announcement by Mrs. E. Stewart Ross, widow of the late Editor Saladin, conveying the information that the paper would

end its career with that number. I am sorry indeed that such an excellent journal could not be adequately supported in the great British metropolis; but to the announcement is added a note which indicates that an effort will be made to revive it.

A NEW LIBERAL PAPER.

¶ A Rationalistic journal, called *The Examiner*, has recently been started in Christchurch, N. Z., of which Nos. 1 and 2 have reached this office. It is edited by Mr. W. W. Collins, the successful Liberal lecturer, and it will doubtless effect much good in that new and enterprising community if given proper support. Here's a hearty welcome to *The Examiner*.

¶ September "Review" will have for a "leader" a fine article by Judge Ladd; and we are to have illustrated articles from J. B. Elliott, beginning in September.

¶ Any "Review" subscriber who will place a copy of *A Future Life?* in a public library can have it for that purpose for only 50 cents.

THIS MEANS YOU!

Every reader is requested to show a copy of this magazine to the librarian of the public library or reading-room of his city or village, or of some educational institution, and call his attention to the following

Generous Offer.

AN intelligent, truth-loving friend of humanity and THE HUMANITARIAN REVIEW has given me \$100.00 in gold with the request that I send the magazine a year to 100 public libraries and reading rooms of educational and other public and semi-public institutions, of my own selection. But I shall extend this list to 200, if they will signify to me their acceptance of this offer, for I advertise to send THE REVIEW to such institutions for one-half the regular price.

All that you are required to do to secure the magazine for a year is to write the proper mailing address on a postal card and send it to

SINGLETON W. DAVIS, 854 E. Lee st., Los Angeles, Cal.

CORRESPONDENCE.

The editor is not to be considered as either endorsing or opposing anything herein unless he does so expressly in "Comments."

"MUCH ADO ABOUT NOTHING."

Fitzgerald, Ga., July 10.—About twenty years ago I called the attention of the Freethought press to the inconsistency of Rationalists in writing the term "nature," where used as a synonym for cosmic energy, or matter and force, with a small n and the term "God" with a big G, giving as my reasons that "Nature" is the *proper name* for the cosmos, or cosmic force, while "god" is but a common noun, as will be seen by reference to Webster's Unabridged Dictionary, wherein among the "Scripture Proper Names" the word "god" [1] does not appear, as does Jehovah, Jesus, Satan, Elohim and Beelzebub,—"god" being placed and found only in the main text as a common noun. [2]

What prompts me at present to revive this subject, is that I notice that in all my contributions to this periodical the name *nature* is shorn of its capital N and clad in an insignificant-looking small initial. I must emphatically protest against my way of writing these words being meddled with [3], especially since no good reason has been advanced for showing that the Christian's way of spelling them is correct.

Since writing the above I received a note from the editor saying in explanation of his course in decapitalizing "Nature" where I had so written it, that "just as well capitalize sun, earth, etc., as nature." Will say in reply that where the words are used as the names of the sun, etc., they should evidently be capitalized, but when employed as nouns in saying "the sun," or "the moon," they must be written with small initials. Likewise when one says "the nature of a thing," but when he refers to

"Nature" as a whole, he uses the term to denote the entire universe, or the cosmic energy pervading it, hence it becomes a name and as such must be capitalized. [4]

But the appearance also has to be taken into consideration. For instance, in writing "the nature of Nature is in controversy," should there not be a difference in the spelling of the same terms corresponding with that of the respective significations? [5] You say "nature is the name of all that is." Well, as a *name* must it not be capitalized? [6]

HERMANN WETTSTEIN.

COMMENTS.—I am a printer, and have been for nearly half a century, and my work has been largely upon fine job, magazine and book printing. It has been a part of my *business* to know how to capitalize, punctuate, etc. I have never yet seen a manuscript, written by other than an expert printer, even from a university professor, that did not contain gross errors of spelling, punctuation or capitalization—the last the worst. Usually, workmen are very impatient of criticism from "outsiders." Mr. Wettstein is a jeweller; if I should try to dictate to him how he must set a jewel—well!—he'd be likely to think, if not say, "You're an ass!" I will try to be patient, and and reply respectfully to Mr. Wettstein as a friend.

1. Of course not, for two good reasons: First, god, as you here spell it, is *not* a proper name; second, God is not a "Scripture proper name" in the sense of the Dictionary's compilation, but a modern English proper name, an equivalent of *Elohim*, which Webster classes as a "Scripture proper name" because the *origin* of the word is Scriptural, as of the other names you cite. "John," though an English *form*, is etymologically a Scripture proper name derived (anglicized) from the Hebrew form; but God and god are not in any way etymologically related to the Hebrew *elohim*—not derived from it, but is a true *translation*. 2. This is fallacious. The name "in the main text" is not "god," but "God," and though followed by "*n*" for noun it is not designated whether common or proper, and your examples of proper names, Jehovah,

Satan, etc., are also "in the main text," also followed by "n" without designation as to whether common or proper. And Jehovah is defined as "a Scripture name of God" (capitalized), showing plainly that "God" was considered as *not* "a Scripture name," which it is not.

3. I have never "meddled" with your way of *writing* them, but refused to print them incorrectly. I always try to correct the spelling, punctuation and capitalization of *all* contributions in the print; otherwise the "confusion" of types in the magazine would rival the ancient "confusion of tongues." I have not "shorn" nature of its capital; it has none to lose. The notion that lower-case letters are dishonorable is a "New Thought" fad.

4. My note was written in answer to one of complaint from Mr. Wettstein, and did not begin this controversy, as might be inferred from the bare statement "I received a note from the editor." The words sun, earth, etc., are not to be capitalized when used without the article, and they are names, *or* nouns, with or without the article. There is no such rule in English grammar, but let us apply Mr. Wettstein's rule and see what it will do to his "god": Thus, the sun, Sun; the earth, Earth; the god, God!—sustaining my practice as to this name, not his. To show the inconsistency: This rule would require me to speak of this magazine as "the review," and of hell as "Hell." We do not write "the alps," "the catskills," "the matterhorn," "the mississippi," "the atlantic," or "the united states." And "nature" as a name of the universe is no more to be capitalized than are "man" and humanity when used as names of the entire race.

5. No: and "they say that that 'that' that that man wrote," is good English without a single capital.

6. No. There is no rule in English grammar requiring the capitalization of "names"; the rule is for *proper* names, with many exceptions—gold, iron, air, etc., etc.

All well-conducted periodicals require spelling, capitalization, etc., to conform to the "rules of the office" in

order to maintain consistency and symmetry. This office capitalizes Jupiter, Jesus, Hygeia, Isis, Satan and God, when used as proper names of personifications of nature, and so also Nature when used as the name of a person—as a personification; but it does not capitalize god or gods when used as common names, nor certain proper names of natural objects, substances and so-called forces, as sun, moon, earth, sky, oxygen, carbon, gravitation, electricity, heaven, hell, cosmos, universe and “nature,” under rules of English grammar. Capitalization is not used as a mark of honor, but of *individuality*. Any writer who *insists* upon breaking the rules of this office is very respectfully informed that the editor of *THE REVIEW* *edits* *THE REVIEW*, and that his articles are “not available.”—EDITOR.

MAKES HIM “NERVOUS.”

National Mil. Home, O., July 19.—It makes me nervous to see your advertisements of nice Liberal publications, and so cheap, while I have to lie here in a convalescent barrack and not get to see them. Please send me your “Sketches of the Scientific Dispensation” and Judge Ladd’s “Chaldeo-Babylonian Civilization.” I get *THE REVIEW* regularly. It is all that heart could wish in the way of fine Liberal reading.

JOEL M. BERRY.

RITUALS FOR FUNERALS.

Philadelphia, Pa., July 12.—Enclosed is \$1.00 for my subscription to *THE REVIEW*, which I regard as most excellent reading, your “Future Life” articles especially. *THE REVIEW* is worthy of a large circulation.

For the edification of Friend Stedman, as to his article “Where Freethinkers are at Fault,” I desire to state that he is mistaken in supposing that Freethinkers have no ritual for the burial of their dead. I have both the English and the American editions of *Poems and Ceremonies for the use of Liberals*. They both contain cere-

monies for marriages and naming of infants as well as for burials, in addition to songs and other valuable reading matter, without any superstition whatever. In fact, I may say that the "Truth-Seeker Collection" contains pretty much all he names in his article and much more besides. I think every Liberal family ought to have a copy of it in its library.*

The English Ritual of Forms and Ceremonies has been in existence over fifty years, and was published by Watts, Collins & Bradlaugh, and last, though not least, Austin Holyoake. I had occasion of late to recall Mr. Holyoake's funeral address over a friend of mine—and the house was full of Catholics at the close of the services—and remarks were made by many that it was the best funeral "sermon" that they had ever heard. It's a burning shame that some so-called Liberals should call upon a "sky pilot" to perform the last sad rites over a departed friend when they have ample facilities for attending to these matters themselves.

GEORGE LONGFORD.

ANENT FORMALISM.

New York, July 18, 1907.—Mr. D. B. Stedman, in *THE REVIEW* of July, represents the very spirit which prevents Freethought from becoming thoroughly robust and coherent. He abominates religious ceremonies, but wants some other crutch to use in their place.

If Liberalism means anything at all, it should signify the complete emancipation of the mind from all superstitious trammels—not the mere swapping of one set of formulas for another. As long as we seek for set forms and insist on holding "service," we are mere imitators of

*This booklet may be ordered from *THE REVIEW* office. The new edition is without the "hymns" of the former edition, but contains valuable new matter instead. It is adapted to the use of Agnostics, Materialists and Spiritualists. Price, 25 cents.—EDITOR.

the church. No ritual, however free from orthodox dogmas, can be sufficiently flexible to express the spontaneous feelings of the individual; and whatever fails to do this, is sham. Why can we not learn to stand upon our own feet and do our own thinking? Liberals are better off without any ceremonies whatever.

Akin to the slavish regard for form, is the strange relic worship from which most Liberals seem unable to free themselves. Even though most progressive minds accept cremation in preference to burial, nine-tenths of them cling to the ashes of the corpse with a superstitious regard, instead of dismissing them to the elements and cherishing only the memory of the dear ones. So long as we cling to ceremonies and adore dead bones, we have little reason to vaunt our mental freedom.

It is far from my purpose to disparage sentiment. I would simply free it from the unholy alliance with superstition and mummery. In my view, the true way would be to cremate the lifeless body as quietly as possible, and with no ceremonies whatever, allowing the ashes to be scattered beyond recognition. Then let the feelings of the survivors be expressed by such informal memorial gatherings as may be desired, where no set forms or conventional services shall be followed, but where friends of the departed may express freely and spontaneously whatever is in their hearts. The world is cursed with formalism, and Liberals, of all persons, should be a unit in standing against it.

JAMES F. MORTON, JR.

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The little book, *The Scientific Dispensation*, advertised on the back cover-page of this magazine, was printed more than sixteen years ago and is now nearly out of print. I have but a few copies for sale, and no new edition will be printed; so those who want it should order now. Mr. James Weeks, of Amsden, Ohio, writes of it thus: "I like your 'Scientific Dispensation' well, and have read it a dozen times." The price is only 15 cents.]

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Study of Mind, Ethics and Religions by Scientific Methods.

Vol. V. LOS ANGELES, SEPTEMBER, 1907. No. 9.

HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ BELIEF is determined by the brain organization and its environment; therefore charity for others' misbeliefs is a virtue grounded in science.

¶ He who is prepared for life tomorrow is prepared for death tonight.

¶ The best preparation for any possible future life is right conduct in the present life.

¶ What we *believe* about a future life is of far less value than what we *know* about the present life.

¶ Be kind to animals; but this does not imply that you should warm a hybernating viper to life in your bosom.

¶ True temperance pertains not only to eating and drinking, but also to working and playing, reading and speaking—indeed to everything we do.

¶ Be just with your brother; but this does not imply that you should avoidably permit him to be unjust to his brother; to do so is to participate in his crime.

¶ The same law that impels a man to kill a venomous serpent or a parasitic insect, impels the snake and the insect to puncture his veins—the “first law of nature”—and the one is no more and no less “evil” than the others.

[To be Continued.]

Written for "The Humanitarian Review."

RISE OF GRECIAN LITERATURE

BY JUDGE PARISH B. LADD.

TWENTY-FIVE centuries of sleep in eternity since from Olympus' lofty heights Zeus, in thunder tones, demanded filial reverence from the sons and daughters of Hellas. Twenty-five hundred years of Jehovistic reverential awe adorn the pathway of Beni-Israel since from the ruins of Jerusalem Ezra proclaimed to his people the laws from Mount Sinai. Nineteen centuries repose in the lap of the dead past since the Christian mythical son of a spiritual sire was cradled in a manger at Bethlehem. The bones of two hundred millions of human beings lie bleaching along the pathway of time in memoriam of the terrible power of the priesthood.

As some knowledge of the literature of ancient Greece is indispensable to all who desire to lay any claim to learning, a brief sketch at this time of some of the leading spirits—their plays, acts and writings—will, I hope, prove opportune.

The country of Greece, known at first as Hellas, comprised but a small promontory pushed into the Mediterranean sea, bounded on the north by Macedonia, on the east, south and west, by the Ionian and *Ægean* seas. Its climate and scenery were such as to produce a hardy race of profound thinkers, such as were never before or since known to the world.

The source from whence came the Grecian stock, no one can tell, though frequent guesses have been made: some assigning their source to the Hindu-Germanic peoples of Asia, the Aryans, of whom so much has been written and so little known.

Olympus, the most lofty mountain of Greece, was fabled as the home of Zeus, the greatest of all gods, who, with his bright-faced messenger, Apollo, gave life and death to the sons and daughters of Hellas.

The intellectual life of Greece near the close of the fifth century B.C.E. (before our common era) had reached a point where the philosophers deemed it safe to throw off the popular superstition, and under the guise of allegory force upon the multitude a system wherein all that was good and pure was to take the place of the prevailing superstition. This system a little later was put in form by Plato. The old mythology was worn out and its claims had been shaken; a general disposition to doubt had set in, the foundations of Olympus were crumbling, and even the existence of Zeus and Apollo hung in the balance; the Sophists and Epicureans, and their pupils and adherents, had learned to call everything in question, the assertions of the priests had ceased to be obeyed, the political field was rife with scandal, the old state of society had served its purpose and a new era had dawned. Anaxagoras and Pythagoras lived not in vain. Socrates was in the field as a teacher, but while he gave heed to the civil rulers, most of whom were atheists, he tacitly supported the old system of divinities, and he opened the way to a better state of society by teaching that the old superstition rested on allegory.

Corrupt government officials and selfish priests, with the use of the oracles, had ruined the morals of the people and opened the gates of Greece to the Persian invaders. The time had arrived for the petty states to cease their quarrels. In united Hellas there was strength and the old spirit of the Trojan war must be revived. Hellas stands to check further inroads from the east. Sparta at the head of the armies, Athens as the source of learning—their differences must be forgotten. To rear a great

and good people, more knowledge is required; knowledge must dictate to all Greece; the people must be educated, old superstitions must die that Greece may live. Athens must lead. Such was the thought and tone of Greece. At this juncture Athens had become the center of the intellectual movement, called by Hippias the Prytaneum—the wisdom of Greece. The few old schools of philosophy had been isolated, the new system was being carried through the Grecian states, and schools were being established all over Greece.

And now, after the long, dismal night of the dark ages, during which the light of Greece was shut out from the world, we awake to find all the great highways of knowledge lead back to Athens.

In Greece, as in other countries in their decline, the people looked back to a golden age, an age of simplicity and happiness—but not with all peoples as with Greece, to a literary age, for the literature of Greece became the guiding-star to virtue, the source of true happiness.

And so in Greece as elsewhere, literature took its rise in poetry, the most natural as well as the first step in civilization—emotional, the overflow of unguided sentiment, it was nature in her swaddling clothes. This step was in due time followed by the drama and oratory, and lastly by history and the arts and sciences, all in their natural order under the laws of evolution.

Except for almost incessant wars between the petty states, Grecian genius would have soared to heights almost unbounded. Even as it was, she gave to all Europe the germs of vitality which grew in magnitude and splendor until Hellas was absorbed by Rome—to be rekindled by the genius of Roman youth—where the old spirit of Greece was revived and continued the guiding-star of the world's civilization down to the fourth century when all was swallowed up under Christian rule, the last Grecian light being extinguished by the order of the Christian Emperor Justinian, 391 C. E., when he closed the schools of Athens.

Crushed to earth by the church, Greek thought and learning was not dead but sleeping, to be restored by the renaissance under the guidance of the atheists of Italy, and later by all Europe. After this order of Justinian, which also destroyed the vast library of Alexandria, all Europe for about 1200 years wallowed in ignorance, poverty, crime and piety; nor did this state of things come to an end until the civil powers of Europe came to the rescue and stayed the bloody hand of the church.

Now that the vail has been lifted, the world is on the great highway which leads back to Athens. Never before has there been such a demand for Grecian literature. The Greek alphabet of twenty-four letters came from Phœnicia, though legend ascribes it to Cadmus, founder of Thebes.

Greek poetry began with the sacred oracle and festive song and ballad that immortalized the deeds of gods and heroes—in an age of myths, when nature-worship filled every nook in the land. Apollo the sun-god, the nine muses and the goddess of poetry held court on the snow-capped Parnassus. To Mother Earth (Demeter) were poured forth songs of gratitude for her bountiful harvests; to Cybele (the mother of gods) songs, cymbals and wild dances; to Dionysus, the Egyptian Bacchus (god of wine), lively lays in praise of his gifts. Along this line Greek poetry reached the summit of fame as reflected in Homer. As the writings of this poet are fireside gems, little need be said of him here.

When or where Homer was born we have nothing better than guesses. The *Iliad* and *Odyssey* are enough to know of the immortal Homer, though it is doubtful that he ever put his verses in writing, but left that task for others who attended his recitals.

Hesiod had 30,000 gods, ever at war among themselves, and who managed everything, even to the most trivial affairs, as did Jehovah of the Hebrews, but like most of the Grecian philosophers, Hesiod invoked this vast pan-

theon to hold in check the superstitious multitude. For 200 years after the death of Hesiod no one of merit arose. But about the seventh century B.C.E., Grecian song took on a new lease of life, beginning with the eulogy of Harmodius and Aristogiton, the Athenian heroes who slew the tyrant Hipparchus.

Callinus, 730-678 B.C.E. The thrilling strains of this man's poetry were largely directed to rouse the passions of the young men to arm against the barbarian invaders, in which his success was most wonderful in rousing the latent martial spirit of all Greece.

Tyrtacus (685-668) of Attica, who led the Spartans in the second Messenian war, urged his men on by the force of his song. At the fall of Messenia and the capture of her people, his song became immortalized.

Archilochus of Paros (728-660), the first great satirist, the son of a slave woman, settled in Ægean and entered the army, but proving a coward on the first battle field, he returned to Paros, where, in a second battle, he retrieved his reputation but lost his life. Then all Greece awoke to the greatness of his poetical genius, which continued to live in the memory of his people.

Alcaeus, a nobleman of Lesbos, lived at the time when the constitutional-democratic and aristocratic parties were contending for supremacy (7th century B. C. E.). Espousing the cause of the latter, he poured his wonted shafts of satire on the heads of the democracy.

Sappho, queen of her sex and nightingale of Lesbos, was born at Mytelene in the 7th century B.C.E. In poetic effusion she passed all her rivals. All Greece came to her aid and, to do honor to greatness, placed her beside Homer, and then elevated her to the place of a goddess as a muse. Having lost her husband, she fell a victim to the charms of Phaon, a youth of extreme beauty, who, spurning her advances, drove her to commit suicide by throwing herself from a promontory at Leucadion into the sea. The poetic strains of Sappho, like the zephyrs

whose sweet melodies echo from the tall pine forests, breathe the language of sympathy nursed in the bosom of tenderness and harmony, often taking her notes from tinted flowers, starry skies and the fragrant zephyrs of Lesbos. Sappho was not only queen of poetry, but a teacher as well—her school always filled with the more refined and nobler people, who were ever enraptured with her charming melodies, as well as the admirers of her pure mode of living.

Anacreon of Ionia, 6th century B.C.E., whose style was of the æolian lyric, soft and graceful. The muse, good humor, love and wine were his themes. When his city fell a prey to Cyrus, the Persian monarch, 540 B.C.E., he went to Samos, where he found in its tyrant a congenial friend. At the death of this monarch he sailed for Athens. Many odes ascribed to this poet are said to be of much later date.

Simonides, 556-467, born at Keos, was the first of the Grecian poets to demand fees for his songs and epitaphs. He was the living voice of Hellas, the genius of his time.

Greek literature for several centuries was confined to poetry, which, coming from the emotions, has everywhere preceded that class of literature which calls for the reasoning faculties. Poetry is the childhood of literature. Though occasionally found to accompany the higher intellectual faculties, as with Goethe, nevertheless it is the budding of the intellectual aftergrowth, where nature has been lavish in her freedom and endowed one and the same being with the poetical accomplishment and the genius of reason. In Hellas, as with all other peoples, the poet has created the dawn of civilization, where the song fills every want, leaving to those who come later the task of prose writing to fill the highest place in the tide of mental development.

The early stages of prose gave to Greece the seven sages, 655-540 B.C.E. The people having long been oppressed, rose from their slumbers, commenced to think,

reason and act. This was an age in Greece when the popular superstition was attacked or borne with silent contempt by all thinkers. That time is now with us.

The Greek philosophers worked at home to solve difficult problems, or traveled in search of new facts. All agreed that knowledge was power. Many maxims were inscribed on metal or stone and deposited in the temple of Apollo.

At the head of the seven sages stood Solon, and by his side, Thales. Solon was born at Athens in 638 B. C. E. After extensive travels, he made a code of laws which was sanctioned by the senate. These laws were made in the interests of the people at large and placed where all could see and read them. Before that time, as later in republican Rome, the laws were only for the few. Tradition says that after the adoption of this code Solon absented himself from Athens for ten years, during which time he traveled extensively over the East.

Thales, of Miletus (640-550 B.C.E.), was the real founder of Greek philosophy. He theorized that from water all things came into being. Nor was he far out of the true theory of today, which takes one more step back to vaporous nebulae.* Thales was an astronomer and mathematician. He divided the year into 365 days, and predicted a solar eclipse in 616. Fable and allegory were rife in his time; animate and inanimate things were made to converse, and finally they were brought into plays, satirizing and mocking the follies of leading men, where the kettle talked to the pot, an earthenware vase complained to the woman who broke it, etc. In this way only dared the satirist attack the officials.

Æsop, born a Phrygian slave in 620 B.C.E., leads the world as a fabulist. His wit gained for him his freedom. Athens became his home, but he spent much time with Croesus, the Lydian king, where he was a favorite. At Athens his fables became indispensable to a polite educa-

* See editorial in this magazine headed "Vaporous Theories."

tion, but they were never reduced to writing by their author, or committed to memory by the people in general, with whom he was a great favorite. Athens finally put his statue among those of her greatest men.

Pisistratus, 537-507 B.C.E., collected books for the first library in Greece and edited the poems of Homer. All his energies were put forward for the elevation of his people. Under his influence prose history and philosophy flourished.

During the Attic period, 480-430 B.C.E., Grecian literature reached its meridian. Lyric verse and dramatic poetry, tragic and comic, charmed all classes. Here was Herodotus, and a little later Thucydides and Xenophon.

Pindar was born in 530 B. C. E., at Thebes. Legend says the gods danced at his birth, while bees fed him with honey. As a lyric poet he received his education at Athens and Thebes, and at the age of twenty he composed an ode which immortalized him. In all his acts he was a fearless champion of justice, and the favor of kings or fear of tyrants did not impede his onward course. Not only was he the ideal of the people, but a favorite of the priestess of Delphi. He died at the age of eighty while repeating a poem at the theater. Tradition says a few days before his death, Proserpine, goddess of Hades, appeared to him and, for slighting her in his odes, told him he would soon sing to her in her own kingdom. Statues were erected to his memory at both Athens and Thebes.

(To be concluded in the October number.)

"The partial reveals the Infinite Whole:
Self dies, but aye lives the Deathless Soul."

—MARY RUSSELL MILLS in *Fellowship*.

That is good rhyme; it may be poetry. But I hope it is not science or truth. First, the partial *never* reveals the whole; second, capitalization does not make it true; third, if it is not *myself* which "aye lives," my "soul's" destiny is of no possible interest to *me*.—EDITOR.

Written for "The Humanitarian Review."

THE SCIENTIFIC ULTIMATE FROM THE POSITIVE MONISTIC VIEW.

BY JOHN MADDOCK.

THE scientific ultimate from the view of monistic evolution will be this:

The kingdom, or the domain, of the ruling power in the universe is in every atom, collectively, and so is the principle of every change, which has the property of intelligence and beneficence. The Great Dynamis differs from Jahveh in that the former is an internal artificer and an unfolder inseparable from the material put into forms, while the latter is an external being, anthropomorphic in form, separate from his works, possessing the same vicious and limited characteristics as man. Man was made by him out of the dust of the ground, and breath was put into him through his nostrils. He made man and put him upon a mental pivot, giving him power to obey or disobey, and then he punished him for disobedience. Jahveh continually found fault with man and laid all the blame for the transgression of his "divine" laws upon man's willful disobedience, upon the assumption that man could do otherwise, which would be a miracle. From the view of the Great Dynamis all forms and conditions have to be just as they are evolved and endowed, and are, therefore, not guilty of transgressing any valid law; they are fulfilling natural law, and cannot do otherwise.

There is a great difference between Jahveh and the Great Dynamis, and the difference is in favor of the human race. The Great Dynamis needs no sacrificial atone-

ment to appease its wrath ; no personal savior in whom it is necessary to believe. It is the sov'reign power in all things working out a plan in its own way.

As Shakespeare says, "This world is a stage, and men and women are the actors," showing both good and evil. And as they are actors *forced* upon a stage where the parts and the sufferings are real, they are more deserving of just remuneration, rather than the condemnation and punishment that Jahveh gave out and administered, according to the record.

The scientific monistic view is the opposite to that of Christianity and to the teachings of all religions. Man does not reap what he sows ; he is morally and intellectually developed by evolution. True moral character is a natural growth, not a gift for believing anything in particular. Religion makes artificial moral character—the same as that found in a penitentiary—as the result of the desire for reward and the fear of punishment.

There is a conflict, therefore, between science and religion. The former is firmly based upon determinism, and the latter upon assumed free will. When the domain of science is entered, the term religion and all that belongs to it should be left at the threshold ; then all confusion would cease.

The Jahveh of the Old Testament and the Christ of the New are both myths and never had any real existence ; but as myths they have had a place in the wise economy of the Great Dynamis as specific adaptations to specific ends. The science of monism establishes the brotherhood of man without a demand for creedal conformity. All things are of and from the Great Dynamis, though all are of different form and character. This is the true basis of Humanitarianism.

Minneapolis, Minn., August 7, 1907.

For The Humanitarian Review.

AN IMPORTANT LETTER.

BY JAMES B. ELLIOTT.

FOLLOWING letter by Judge Francis Hopkinson I deem worthy of the attention of REVIEW readers. It is supposed to have been written to Benjamin Franklin while he was in London, and this extract was first published in the "Morning Chronicle" of Oct. 15, 1829. I have always thought it valuable as showing the attitude of one of the most distinguished jurists of his day in re-



JUDGE FRANCIS HOPKINSON

gard to disputed points of religious doctrine at a time when, Christians say, the meetings of the Congress were opened with prayer and Washington went out into the woods to ask help from the throne of grace at midnight in snowy weather.

Evidently, Judge Hopkinson would properly be included in the list of those writers who do not regard the Bible as inspired by God.

Francis Hopkinson was born in Philadelphia in 1738, of English parents. He completed his school studies in the University of Pennsylvania, and studied law under Benjamin Chew, Esq. He entered Congress in 1776 as a delegate from New Jersey, and was one of the signers of the Declaration of Independence. In 1790 he was appointed Judge of the District Court in Pennsylvania by President Washington. He died of apoplexy on May 9,

1791. He was reputed to be amiable and agreeable in his manners, open and generous in his feelings, noble and liberal in his views, charitable and benevolent, inflexible in his patriotism, a consistent and active citizen and a valuable, honest man. He was an author, and a selection of his writings was published in 1792 in three volumes entitled "Miscellaneous Essays and Occasional Writings."

EXTRACTS FROM A LETTER FROM JUDGE HOPKINSON
TO BENJAMIN FRANKLIN.

[From the London "Morning Chronicle," Oct. 15, 1829.]

"You will excuse my making no reply to that part of your letter which treats of religious concerns. I have avoided such topics all my life, and shall continue to do so. I have seldom seen a man able to embark in such discussions and studies without becoming an enthusiast or a bigot, and pursuing them to the ruin of his practical social duties. I have never seen one become a better or a sounder man, and more amiable Christian, by involving himself in the impassionable mazes of theological controversy, or the unintelligible jargon of doctrinal points and questions which have no termination, no compromise, no rational evidence or conviction on either side; which have been undecided for thousands of years, and forever will remain so; and which, happily, it is entirely unimportant when or how they are decided. I have seen sensible and enlightened men, by devoting themselves to such investigations, distract and cloud their understanding, fill themselves with the vain conceit that it is given to them to understand mysteries far beyond the fathom of human intellect, and which they find it impossible to explain to any plain and unsophisticated mind—a clear proof that they do not understand themselves.

"The life of man was intended to be employed in useful and active pursuits—in the fulfillment of duties requiring the practice of his moral and physical energies and talents—and not to be consumed in metaphysical disqui-

sitions which lead to no one practical or useful result to the individual, his family, his friends, or society. Men who employ their talents and their time in such inconclusive speculations become uncomfortable to themselves and often uncharitable to others; they are less amiable as husbands, fathers, or masters; and neglect the social and domestic duties in the indulgence of the pride and vanity of expert polemics. They mistake a new and obscure collection of words for knowledge, and unintelligible phrases for wisdom, and believe they are displaying the testimonies of truth when they are only repeating sentences of which they cannot give any possible explanation. The truths which the wise and just creator of man intended to be his guides to virtue and happiness cannot be wrapped up in libraries of folios accessible but to one man in a million; nor to be found only by poring over thousands of pages of what is miscalled learned criticism upon a Hebrew root or a Greek particle. The precepts of a good and acceptable life are accessible to all the human race, as the air they breathe in common, the sun which shines on them all alike, and the food and water which refresh them. Has God given to all men whatever is necessary for the support and health of their perishable bodies and withheld from almost all that which is indispensable for their eternal welfare? This is the impious conceit of the few who persuade themselves that they have the saving secret, the immortal panacea!

"Mr. Condry, of whom you speak, was a man of distinguished learning in the profession of the law, and also of general knowledge and scholarship, with a most acute and penetrating mind. He could have been at the head of the bar, with wealth, reputation and all the good he could have desired; but about fifteen years or more since, he became a devotee to the doctrines of Swedenborg. From that moment everything was neglected or abandoned for these studies; his law books were laid aside, his clients unattended to, and his days and nights given to Hebrew bibles, Latin folios and learned criticisms and

commentaries. He was soon involved in the embarrassment of debts, and after a most miserable existence, died a few months since of a broken and mortified spirit, leaving a wife and children destitute. And to what did he sacrifice himself and family? What discovery has he made? What truth elucidated or established that is worth one farthing to anyone?

"I have unintentionally run on in this course of observation, not to dissuade you from the interest you seem to take in your new doctrines; for if they occupy and amuse you, they are, so far at least, useful; and I do not fear they will lead your generous spirit into any neglect of higher duties, or to any intolerance of others; nor are my remarks pointed particularly at your mode of faith. I repeat, that I have all my life avoided all knotty and disputed points of religion. I argue with nobody about the trinity or the unity of the godhead, the mysteries of free knowledge and free will, or the profound doctrine of the atonement by the death of Christ. I read nothing about them; I affirm or deny nothing; I know nothing. I profess not to understand them; and I know that much wiser and stronger men have come to no understanding about them, after centuries of intolerant disputation, in which rivers of blood as well as of ink have flowed in support of this savage and unchristian warfare. I mix not in such strife, but am content to discharge as well as I can the duties which providence has assigned me, according to the clear and undisputed light He has given me. I consider religion to have nothing to do with the conflicts of theologians and the questions of the schools; they are, to my mind, the proofs of the weakness, pride and vindictive intolerance of the human heart, when inflamed by strong passions. Although I have been a constant and very general reader for more than forty years, I have never perused one page of any writer upon any controverted question of religion, not even a sermon. This is literally true, and I am sure I have escaped a world of perplexity by this course and lost nothing worth having."

Written for "The Humanitarian Review."

THOUGHTS ON TRUTH.

BY VICTOR ROBINSON.

¶ **W**HAT price, O infant Truth, does Falsehood always make you pay? "The blood of my heart," cried Truth, and she peered into a dungeon.

¶ Some people are so modest that they refuse to look at truth unless it is covered with a fig leaf.

¶ He who makes a journey to the home of Truth must drop many sweet illusions on the way.

¶ O Truth, I pray that thou wilt shatter my superstitions, destroy my delusions, and cast from its niche my every idol.

¶ Afar off, Truth looked stern and forbidding. When she drew nearer, I saw that her face was beautiful, and I basked in her sunny smiles.

¶ I suppose there are some shaky planks in my platform. But on this proposition I stand firm, proud and immovable: The truth should be preached at all times, to all people, under all circumstances, in all ways.

¶ Who will pander to the passions of prejudice when truth hangs in the balance? Who will care to compromise with custom when a thrilling tongue, speaking through the bugle of veracity, says "Forward!"? Who will basely linger and look back? Not he whose heart is open to Justice, and in whose ear rings the voice of Progress. The herald of Dawn will not stop; the worker for Humanity will not stay. But crab-like men who walk backward will be disturbed, and credulous crickets who croak for the shelter of the shadows of black superstition's night will be disgusted.

¶ Ah Truth, lovingly have I wooed thee, and thou art not won! Long have I sought to caress thee, and thou

hast escaped from my embrace! Never have my outstretched arms clasped thee to my yearning breast! Yet, O Truth, if thou canst not be mine, wilt thou then put within me the burning desire to ever search for thee? Ah Truth, I love thee. I tell to thee what I have told to none else: To thee my soul is like an open door, and thou canst sweep into it whatsoever thou wilt. Be thou sweet or stern, cruel or comforting, welcoming or forbidding, I am always thy admirer, thy worshipper, and thy untiring lover.

New York, July 23, 1907.

Written for "The Humanitarian Review."

SOME RANDOM THOUGHTS.

BY JOEL M. BERRY.

MAKE a heaven in this life while you have the opportunity. Then, in case there shall be no heaven in the future for you, you won't miss heaven entirely.

¶ A new "trinity," a new "church" upon a new foundation, is what the people want.

¶ A new "religion" is wanted. Not one built on belief, but on scientific truth as revealed by reason. Ingersoll has laid the corner-stones, and all that is needed now is time and workers to finish the structure.

¶ Almost every day we hear the cry, "What would the world be today without the churches? In reply, I ask, What is the world today *with* the churches?"

¶ All that will be required of anyone to secure membership in this new "church" is that he do as he would wish to be done by, and believe only what is true. Each one must stand upon his own merits, and in the new "religion" it will not be necessary for an innocent person to come to the front and take upon his shoulders the consequences of other people's sins and be tortured to death to pay their penalty.

National Military Home, Ohio.

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EDITORIAL DEPARTMENT.

BRIEF PARAGRAPHS.

¶ To be a Humanitarian is to *be* and to *do*—positive, affirmative, productive—not a mere negationist.

¶ Many people, even of those who call themselves "liberal," make no distinction between a lie and an untruth, whereas the difference is great.

¶ One may state, with good intention, an untruth—from ignorance or misconception; but to lie is to knowingly state an untruth with intention to deceive to the injury of another.

¶ It is a favorite assertion with many, both Christian and non-Christian people, that "the Bible means just what it says." But this only shows their lack of familiarity with the simplest yet most important principles of literary criticism.

¶ The truth is that in what is technically called "literature" the writer seldom "means just what he says." Literature is art, and it is of the essence of art to express ideas by suggestion rather than by mathematical, exact language presentation.

¶ Would you say that Shakespeare meant "just what he said" in his characterization under a half-brute, half-human personification called Caliban? Would you say that *Æsop* "means just what he says" in his famous fables? Read Victor Robinson's "Thoughts on Truth," page 332 of this "Review," and tell me if that modern Freethinker "means just what he says" when he personifies truth as a lovely woman!

¶ One who is familiar only with the literature of his own tongue—there! do I mean by "his tongue" "just what I say"?—may err greatly in adopting it as a standard of comparison when judging of the character of the literature of other languages, of other peoples and of other ages; especially is this true in the use of our modern Western literature as a standard of comparison in judging of the character of ancient Eastern (oriental) literatures.

¶ No one can adequately appreciate the character of ancient oriental literature, including that of the Bible, unless he understands the psychology of those peoples and their literary customs and logical methods. The ancient oriental mind was as different from our modern Western mind as twilight is different from sunshine; as the light of their oil lamps from that of our electric lamps. The logic of the ancient orientals was as different from the methods of a modern scientist's reasoning as a mixed metaphor is different

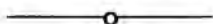
from a mathematical demonstration. The one got his "wisdom" by *deduction* from assumed analogies, the other gets scientific principles by *induction* from numerous facts obtained by careful, discriminating observation. But we have no more right to impugn the motives of the one than those of the other. A true Liberal—a real Humanitarian—knows that the one had every act determined for him by his inherited brain organization and its environment, as has the other—that both think and do as they *must*.



REASON DEPENDENT ON THE SENSES.

¶ Some time ago, in commenting on a statement by a correspondent, I said that "all the fundamental facts of astronomy come to us through the sense of sight." A "Review" reader says I am mistaken, and that our knowledge of astronomy largely comes to us through our reason. Now, see how easy it is to mistake the statement of another by giving no attention to some important part of the statement. I did not say that all our "knowledge" of astronomy came to us through the sense of sight, but "all of the *fundamental* facts;" That is, the *foundation* facts. Without foundation or fundamental facts perceived through the senses, reason is impossible. Suppose the entire human race were totally devoid of all the senses—sight, hearing, taste, smell, touch, sense of temperature, and the so-called muscular sense—tell me, what fact in nature would come to man? Not one. What would reason supply him with? Nothing; there would be no reason. In nature near at hand, our fundamental (foundation) facts are found not only by seeing, but by the other senses also; but the realm of astronomy is entirely outside the reach of all our perceptive senses except that of sight and, to a very limited extent, the sense of temperature. Suppose the entire race were

totally devoid of the sense of sight, what fundamental fact of astronomy could we possibly discover? *Not one!* The heavenly dome would be utterly starless, so far as we could know, and even of the glorious sun, we could not know that it existed; though we could feel the heat thereof, we would mistakenly suppose that it emanated from the unknowable black space over our heads. What "knowledge" of astronomy would reason obtain for us? *Not one single fact or principle!* It would not even tell us of the size, form and movements of the earth. No, reason can no more supply the mind with knowledge without facts supplied through the senses than assimilation can build the brain without the food elements supplied through the organs and process of digestion. This does not belittle the importance of reason: it is the superstructure built upon the foundation of sentient perception. Is the superstructure of the capitol at Washington belittled because it must stand upon a foundation of crude stones below the surface of the ground? Sentiency is the dynamo that brings power from the lowly coal, but reason is the torch, held aloft by Liberty, which transforms that power into the light that "enlightens the world"! Long live Liberty to hold aloft the Torch of Reason!



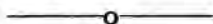
A DANGEROUS HALF-TRUTH.

¶ "A little knowledge is a dangerous thing," is true in a certain sense; in the sense that "a little" means but half of a truth. For instance, when one knows that a certain drug is an antidote for a certain deadly poison but does not know that the antidote itself is, in excessive doses, an equally deadly poison.

I am led to make these remarks by the fact that an objection to the doctrine of determinism is that it affords an excuse for the criminal's acts and an argu-

ment against penalty for crime. These objections come only from those who have learned but half of the truth in relation to this subject. Some who have accepted this half-truth about determinism have hastily set themselves up as apostles of absolute freedom—or rather, license—of the individual to act as he may to the detriment of society or its individual members without resistance, restraint or penalty. I am a believer in determinism—that the will of man is determined by his inherited organism and its environment—but I do not stop at this half-truth; I accept also the other half: the whole is greater than any of its parts, and the will of society also is determined by its inherited organization and its environment; and that this whole truth affords a scientific basis for crime penalties and restraints imposed by society upon its individual members for the good of the whole.

In future articles in "The Review" I hope to quite fully elucidate this subject.



VAPOROUS THEORIES.

¶ In Judge Ladd's article on "The Rise of Greek Literature," in this "Review," it is stated on page 324 that the philosopher Thales "theorized that from water all things came into being. Nor was he far out of the true theory of today, which takes one more step back to vaporous nebulae." Apparently, the Judge endorses a theory that all things were "originally" in a state of vaporous chaos, and that at some specific point of time in the eternal past this chaotic matter began to take on definite forms and orderly activity, thus "beginning" the order of the universe as it is today. But whether Judge Ladd does or does not hold to this theory, I am very sure that I, as a Rationalist, *do not*, and think I can give good reasons for repudiating it. Let us see:

In the first place, the nebular "theory" is only a working hypothesis; that is, in order to account for the origin, formation and movements of suns and their satellites and comets, astronomers have invented a plausible explanation and *assumed* it to be true because it apparently fulfills all requirements—but no scientist will say that it has been *proven* to be true by facts obtained through actual observation. If it were thus proven, it would not be properly designated "the nebular hypothesis," but a scientific principle or law of nature.

In the second place, the nebular hypothesis does not necessarily embrace the idea that "all things came into being" from an eternally-previous chaotic and vaporous state of matter. That hypothesis is not necessary to the astronomer; it is a theistic variant of the astronomical hypothesis, assumed in order to supply a sort of basis upon which to postulate a theory of "divine intervention," or theistic creation. For, if all matter existed in a state of chaos up to a certain point in time, the present definite forms and orderly activity of the universe could not originate without the intervention of *some* external, intelligent, purposive power—a "Creator," a "Great First Cause,"—and this power the theist names "God."

The strictly astronomical nebular hypothesis does not necessarily embrace the idea of a chaotic state of elemental matter from which "all things came into being," for the vaporous matter which first takes the form of a nebula, then of a sun and then of a solar system, may reasonably be accounted for as the *debris* of disintegrated previously-existing suns, planets etc., without beginning—a continual, eternal alternation of constructive and destructive processes in the cosmos as in plant and animal bodies, and even in inorganic nature, on the earth—suns and systems to-day, as ever in the eternal past, integrating and dis-

integrating, growing and decaying. Indeed I believe this to be a fundamental law of evolution.

The hypothesis of an original universal chaos out of which the present order arose or was initiated is unsatisfactory on several points. First, it is unnecessary. Second, the difficulty of accepting the hypothesis of a Creator who existed eternally in the past within or outside of a chaotic mass of lifeless, motionless matter, himself absolutely inactive for an infinite number of infinite ages of time, at a certain point deciding to bring chaos into order and create a cosmos, is, to my mind, far greater than that of accepting the hypothesis of an orderly universe (with or without an immanent purposive intelligence) having always existed; Third, the hypothesis of a "first cause," great or otherwise, is illogical, unscientific and absurd, because, in all human experience and observation every cause is itself an effect and every effect a cause, and such a thing as an *uncaused cause* is an impossibility; and fourth, it is no less difficult to understand how chaotic, motionless matter could exist in an eternal past than it is to understand how an orderly, active universe could have done so; and no less difficult to conceive of an uncreated intelligent, purposeful, beneficent builder of the orderly active cosmos, than it is to conceive of an uncreated orderly universe—indeed much more so, for we have the testimony of our senses to the present existence of the orderly universe but not so of the present existence of a cosmic architect—the one is an observable, demonstrable fact, the other a mere hypothetical inference.

In making these remarks I do not wish to be understood as unqualifiedly endorsing any hypothesis of vaporous matter in interstellar space; I am only saying that the astronomical hypothesis of the formation of suns from *nebulæ* does not embrace the idea that the nebulous matter has always existed as such,

or that there was a time when *all* matter was in a state of diffused, inert vapor—a nebula has form and so is not in a chaotic condition, but already is in process of sun-evolution.

"LINE UPON LINE."

¶ On page 348 of this "Review" is a letter from Mr. Hermann Wettstein reiterating his argument of an article in the August issue as to the capitalization of certain words. I had thought that my refutation of it in my "Comments" was so complete that no more need be said upon the subject, but Mr. Wettstein persists, and rather than to even *appear* to be unfair, I print his letter, though superfluous. But I cannot allow his erroneous statements to stand unchallenged, and so offer the following laconic answers. Please read each statement and answer in connection as indicated by the reference signs. Note that I have capitalized the word *nature* and have not done so with the word *God*, in his letter, when quotation marks are used, indicating that they *are* quotations.

* I think I took the view of your article which your language represented, and your letter now in no way changes that view. † Of what use are "principles" which do not relate to the "right or the wrong" of things? ‡ Except as to a difference in the manner of expressing it, others do the same. I have not said that the term *nature* was not a proper name, but that it belongs in the same class of proper names of certain natural substances and so-called forces or energies as the sun, the earth, gold, oxygen, air, water, heat, electricity, gravitation, etc., which in English grammar are made exceptions to the *general* (not *universal*) rule requiring capitalization of proper names. § Because a name is a proper noun, we cannot say "therefore" it should be capitalized, for there are exceptions to the rule. || You are not "obliged" to capitalize *any* word to express your idea correctly. Whole sentences,

whole pages, and even whole poems or prose articles are sometimes printed in capitals, in which case there is no such distinction made, and GOD AND NATURE are on an equality. And there are whole systems of writing in which there is no capitalization, including the many systems of phonetic shorthand. Do you "capitalize" proper names when you speak? ¶ No; you have neither any legal nor moral right to express your ideas in *any* journal unless it is your own! If I were morally or legally required to allow everyone to express his ideas, and in such manner of language as he may choose to adopt, in *THE REVIEW*, I should not print another number. Nor do I attempt to muzzle anyone's thought by refusing to become a partner with him in the propagation of his "views"; he is free to propagate them in a publication of his own.

** I fully answered this before: see Aug. number. The word god (generally used plurally) is a common noun, but capitalized, God, it is the proper name of a *personification* of your "cosmic energy," and a rule of English grammar requires the capitalization of names of personifications. If you personify "cosmic energy" and call it "Nature," capitalization is right. †† You capitalized orthodoxy in your manuscript—wherefore? To emphasize your veneration of orthodoxy? ‡‡ In my opinion the orthodox God is no more "fictitious" than your "cosmic energy." Neither has any existence as a person or entity. That orthodoxy does as you say is certainly a mistake. Deists, Jews, Unitarians, Nonconformists and scientists capitalize the proper, personal name God and do not capitalize nature, just as orthodox Christians do—all for grammatical reasons. ||| One who is an "atheist" and nothing more, may consider himself on the moral level of Christians who use "teasing" and "spite" as substitutes for logical reasoning for the truth's sake, but the Humanitarian Rationalist *never* debases himself by such conduct.

While we "break the idols," let us *build the man*.



STILL ANOTHER POINT OF VIEW.

¶ In a recent letter from William Plotts, of Whittier, Cal., the writer says:

"The idea of a future life is something I could not treat of or comment on seriously. It seems to me a very difficult task to treat of it without verging on the com-

ical, and I doubt if anyone else could do it as well as you have done it. Ordinarily, I would not look at anything under such a heading, but you have such an absolutely fair way of regarding your controversial opponent, that from a scientific standpoint your book will be quite valuable, and I want to order two copies [in addition to the one for himself]: one for the L. A. Liberal Club, and one to the Whittier Carnegie Library. I may want more sent to parties, when I have time to think of them. I also want one of those 100 copies of H. R. for the library."

¶ Wanted—Copies of "The Review" as follows:

For October, 1906; May and August 1905; December, 1904, and May, 1903.

For clean, unmarred copies of these numbers I will give the sender three months credit on his subscription account for each one I receive. Wrap flat and prepay the postage; on upper lefthand corner of the wrapper write sender's name and address.

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CORRESPONDENCE.

The editor is not to be considered as either endorsing or opposing anything herein unless he does so expressly in "Comments."

THE REVIEW IN THE CAL. "STATE UNIVERSITY."

[These two letters are self-explanatory, and I publish them as pointing to a commendable example and precedent for other universities, colleges, etc. I congratulate Californians on having at the head of their great State University broad-minded, unprejudiced men.—EDITOR.]

University of California, Berkeley, Cal., July 30.—We acknowledge with thanks the receipt of the July HUMANITARIAN REVIEW. We should be glad to receive all future numbers for careful preservation and binding, etc., in this library. We should also be glad to receive the first four volumes and the earlier numbers of volume five—making a complete set for reference.

Very sincerely yours, J. C. ROWELL, *Librarian*.

University of California, Berkeley, Aug. 6.—In behalf of the Regents and of the President and the Faculties of the University of California, we have the honor of expressing to you the thanks of the University for your gift to the Library—THE HUMANITARIAN REVIEW, Vols. 1, 2, 3, 4, and Vol. 5: Nos. 1-8, sent this Library in generous response to our request. [Signed by the Secretary of the Regents and the Librarian.]

With personal thanks of J. C. ROWELL.

FROM ONE WHO IS A TRUE LIBERAL.

San Diego, Cal., Aug. 2.—The August "H. R." is an excellent number. Can any fault be found? The closing of the "Future Life" series, last chapter, is fine. Did you ever receive an interesting letter from a friend and feel in the envelope for more? That expresses the feeling on reading "The Series of Papers on a Future Life Concluded." You have a right to congratulate yourself on the success of your work in making a good monthly magazine. Although we do not agree on the subject of

a future life, or rather, the evidence of the same, I think you are just as sincere in *your* opinion as I am in *mine*, and are justified in expressing your own views of the same. And in all such weighing of testimony, adverse or otherwise, we are either established or to some extent shaken in our confidence in former views; the truth seeker cares not which; if he is in error he is glad to be set right. A person who will look only upon one side of a question cannot help becoming one-sided and only half knowing.

MRS. C. K. SMITH.

FROM THE "PARADISE OF THE PACIFIC."

Tahiti, South Pacific, July 19.—I am on a holiday tour, visiting several of the lovely islands in these seas. The May number of the H. R. arrived to my hand a few days before leaving home [Christchurch, N. Z.]. Your interesting article, "What Is a Myth," I have read with much interest, and your tenth paper on "A Future Life," which has given me much food for thought.

I am visiting the islands known as the Cook Group, annexed to New Zealand in 1902 by the great and strong Humanitarian Premier, Richard John Seddon, who placed so many liberal measures on our statute books.

HENRY ALLEN.

ONLY "INCLINED TO BELIEVE."

Edgar, Neb., Aug. 5.—I have read all your articles on "A Future Life," and while I am inclined to believe in continued existence, I can endorse all you say regarding evidence of the same. There seems to be proof that man possesses a spirit, whether that spirit is secreted or generated by the brain or not. This seems to be proven by the psychic powers of certain persons. Those powers are wonderful, and go a long way in furnishing proof that man has a "spiritual" as well as a "natural" organization. It seems that there is no other way of explaining the wonderful phenomena called psychic. Having reached that conclusion and, as there is nothing that seems to point to any other source than mind or spirit in the form, we conclude it is not only attributable to spirit in the form but we are inclined to go further and say that spirit in the form is all there is; that spirit does not

survive the death of the body, that there is no future life and no independent existence of spirit.

Your review of the subject has been fair, scholarly and masterly, and with it I agree; but in some way and for some reason I am impressed that the spirit survives the dissolution of the body. After fifty years of doubt and investigation, I can say with B. F. Underwood, who, in a letter to me in 1893, expressed himself as follows:

"I am still investigating. I find the phenomena very interesting, and must say that, between you and me, I am inclined to believe that there is a spirit world, with which you and I, under favorable conditions may, imperfectly, communicate."

Your skepticism on a future life is just what the world needs, and nobody can state it in plainer and more acceptable terms than you have done. Your magazine is really a wonderful publication, containing so much that is essential and interestingly and beautifully expressed. Long may you live to conduct it, and improve it, if that were possible.

T. E. CASTERLINE, [M. D.]

A NEW ASTRONOMICAL THEORY.

Brookline, Mass., Aug. 15.—I am not quite satisfied with my article in the August number of *THE REVIEW*. I not only find fault with the wording, but from your editorial critique I clearly perceive I have failed in conveying my ideas in the article.

In the current modern astronomy there are two assumptions of fact that seem to be controverted by what we know of physical science and the law of heated bodies. This caused me to investigate and discover if possible a more rational system in accordance with the known laws of natural science. To me it seems absolutely irrational that the planets of the solar system receive their light and heat from the radiation of an incandescent central orb that has existed millions of years without diminution. The authority upon which this view is based is the apparent phenomenal display of burning gases—raging fires seen in the sun's corona, developed by the spectroscope and other instruments. Knowing as I do how deceptive

appearances may be, and how often man has been deluded by them, causes me to view these appearances as misconceptions of the reality. Men thought until a recent day that the earth was permanent and immovable, and that their senses gave them absolute assurance of it; they now know their error. Now men see the sun's corona and miles of apparently ignited gases exploding and flaming around the sun, which produces the assumption that it is a highly heated body, but which may be but an exhibition of harmless phenomena, such as we see on this planet in the phenomenon of the aurora borealis, that while making a wondrous exhibition, produces no tangible effect on the world we live in. This elucidates what may be expected in the case of a planet a million times bigger than the earth and revolving with infinitely greater speed.

The theory which I propose is based on known laws and in no way contravenes the known laws of nature. I account for the force that keeps the solar system in action by the excessive velocity of the sun's revolution, which generates an electric force ample when brought in contact with any of its satellites to produce light, heat and revolution on its axis and around the central body.

If this theory is correct, it displays a greater economy in the solar system than modern astronomy gives it; the sun may be inhabited, while all its satellites, receiving about the same degree of heat, are equally fitted for habitation.

JOHN J. GREENOUGH.

THE WAY TO DO IT.

South Pasadena, Cal., Aug. 3.—I have seen the lady librarian of the South Pasadena free public library, and after showing her *THE REVIEW* of July and August, she said: "I think there is no objection to accepting the publisher's offer; he may send it in that way." So, you see there is a hope of some good falling in good ground here through the circulation of the *H. R.* in the library.

I believe there are few libraries in which *THE REVIEW* cannot be placed under your offer. It seems to me that the reader of the magazine should have sufficient interest in the propagation of the principles he (generally) puts before all others, to assist in the circulation of the very best journal in which those principles are ably, eloquently, forcefully and scientifically propounded and defended,

particularly if he is enabled through the philanthropy of one man beside the publisher, to do so at the sole sacrifice of a little—a very little—time and vocal exercise on his part. I feel confident that through this arrangement between yourself and the generous REVIEW friend more good, practical propaganda work could be accomplished than by any other method, provided the friends, readers and patrons of the magazine will exert themselves to an effort in having it admitted into the libraries and educational reading places in their own localities. Just imagine that 200 copies are thus placed before the general public in as many places, 12 times a year—2400 books put before at least 12,000 to 15,000 readers who secure most of their reading matter at the public libraries or other reading rooms, the greater part of whom have not, perhaps, before seen a magazine that is published in the interests of social ethics, philosophy and scientific investigation along anti-churchly and anti-biblical lines. Can anyone foresee the magnitude of the good results which would probably accrue to these people, intellectually?

F. E. STURGIS.

STILL IN THE RING.

Fitzgerald, Ga., Aug. 12.—It strikes me that you [the editor] took a wrong view* of the article on the subject of the capitalization of "Nature" and the decapitalization of "god" in the August REVIEW. It was not so much a question of the right or the wrong spelling of the words as it was of the principles involved.† The point is right here: I regard "Nature" as the proper name‡ for cosmic energy, and should, therefore, be capitalized§; and to express the idea correctly I am obliged|| to capitalize the term. Now, have I no moral and legal right to express my views of nature, especially in a Freethought journal? To deny me this privilege would be equivalent to an attempt to muzzle my thought.¶ As for the term "god," I hold that it should be written with a small g because it is but a common noun,** as is seen, [etc., etc.: see Aug. article.—ED.] My main reason, however, is that orthodoxy†† capitalizes the word "god" to emphasize its veneration for their fictitious being,‡‡ and decapitalizes the proper name "Nature" to emphasize its contempt for it. And why should not Atheists capitalize "Nature" just to spite‡‡ or tease their clerical "friends"? H. WITTSTEIN.

[See editorial, "Line Upon Line," page 341.]

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"I greatly admire your criticisms of spiritism."—Otto Wettstein, La Grange, Ill.

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"Your papers on 'A Future Life?' are very interesting and instructive to me."—W. J. Dean, Talent, Or.

"I regard as most excellent reading, your 'Future Life' articles especially."—George Longford, Philadelphia, Pa.

"I have read with great satisfaction your able papers on 'A Future Life?'"—J. J. Greenough, Brookline, Mass.

"Your articles on 'A Future Life?' are fine, and I hope you can put them in a pamphlet."—Prof. Thaddeus B. Wakeman.

"I am much pleased with your review of Dr. Thomson Jay Hudson's hypotheses in your 7th paper on 'A Future Life?'" Prof. J. S. Loveland, Los Angeles, Cal.

"Your criticisms of Dr. Hudson's assumptions for a future life have interested me very much indeed; your reasonings are so logical."—Henry Allen, Christchurch, New Zealand.

"The 'Future Life Paper' in it [REVIEW of June, 1907] is the best that has been given. From the standpoint of a materialist, it could not be improved upon."—Mrs. C. K. Smith, San Diego, Cal.

"The depth of study, clear, logical power of deduction and practical treatment of the subject, excites my deep respect for

you, and makes the articles of absorbing interest to me."—L. J. Moss, Superior, Wis.

"Your future-life paper, 'Does Spiritualism Demonstrate a Future Life?' I believe gives the *true* explanation of the phenomena of table-tipping etc., so much relied upon to prove the existence of spirits."—E. A. Fitch, Wilmington, Vt.

"Your 10th Paper on 'A Future Life' is a masterpiece and ought to convince every thoughtful, rational mind that the belief in a future conscious, personal existence after dissolution of the body is a pure superstition and has no foundation whatever in reason or the teaching of science. * * Your classical articles on this vitally-important subject will do a vast amount of good."—T. J. Bowles, M. D., Muncie, Ind.

"I am greatly interested in your papers on 'A Future Life?' and am glad you intend inclosing them in book form, as I am sure they will prove a valuable addition to Freethought literature. So far it is one of the clearest expositions of the subject I have ever read. It is broad and comprehensive, and put so plainly that anyone, by careful reading, can understand it. Therefore it will prove to be good propagandic literature. I congratulate you upon your clear and scholarly exposition of the subject, and want a book as soon as it comes out."—J. B. Wilson, M. D., Cincinnati, O.

"You are giving the most logical review of the subject of a future life that I have ever met with. It is fine; so fine that I have taken it for the subject-matter of my weekly Sunday-afternoon talks to young men. You are covering the ground as I know of no other writer doing without sarcasm or ridicule (though I can scarcely see how you can keep from it sometimes) and are doing a grand work. Of course you are going to publish it in book form, and let me say that I want at least three copies: one to give to our public library, one to loan, and one to keep."—Dr. E. Elmer Keeler, editor *Health Clinic*.

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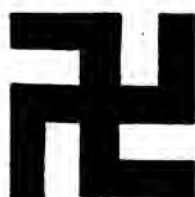
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VOL. V.

OCTOBER, 1907.

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HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ WHILE we "break the idols" let us make the man.

¶ Destroy the "golden calf" in the fiery furnace of scientific research, but save the molten metal and recast it into gems of truth and moral rectitude.

¶ It has been said, "Let us eat, drink and be merry, for tomorrow we die"; but the wise eat, drink and keep cheerful that tomorrow they may live.

¶ He that clears the briars from his field but neglects to sow it with good seed, will soon find the brambles growing more luxuriantly than before.

¶ In one breath the Preacher has said, "Answer not a fool according to his folly," and in the next, "Answer a fool according to his folly";* but Discretion says, "Answer a fool not at all."

¶ The Great Spirit of Humanitarianism says to the bloody sportsman, "As you have done unto even the least of sentient creatures you have done unto me." For the bullet that slays the brute sears the heart and kills the conscience of the wanton slayer.

[To be Continued.]

* Proverbs xxvi : 4-5.

Written for "The Humanitarian Review."

THOUGHTS ON VIVISECTION.

BY SYDNEY RICHMOND TABER.
[Secretary of the Vivisection Reform Society.]

THERE is so little tolerance displayed in the controversy to which the subject of scientific experimentation [on living animals] has given rise that it is refreshing to find a recent writer speaking of "the high-minded and humane instincts which inspire the opponents of vivisection."* This contrasts pleasantly with the frequent attribution of unworthy motives to those who venture to criticise the practice in any way. If in what follows there appears disagreement with some of Prof. Angell's conclusions, this difference of opinion will be expressed without any wish to question the sincerity of a "high-minded [defender] of the practice," such as he has shown himself to be. An attempt will be made to follow his excellent example in trying "to do full justice to the contentions of those who disagree with him."

Prof. Angell adverts to the argument "that medical and scientific men are entirely disagreed among themselves about the merits of the case, and anti-vivisection literature is full of statements from persons who sign themselves M. D. Over against this," he says, "is to be set the fact that the great associations of physicians and naturalists have expressed themselves repeatedly in the most outspoken way in defense of the necessity for and the humanitarian character of vivisection and animal experimentation." But the difficulty with this answer lies in the fact that, for those who are familiar with the history of this controversy, the testimony of "the great as-

* "The Reflections of a Layman," by James Rowland Angell, in "The World Today," for April, 1907.

sociations of physicians and naturalists" stands discredited. For, in the first place, scientists have repeatedly been convicted of suppressing the truth about vivisectional matters, and have gone to the length of suggesting the false. To take one example out of many that might be cited: Several years ago, the National Academy of Science gave its unanimous assurance to the Congress of the United States that "in modern laboratories anæsthetics are always employed, except when the operation involves less suffering to the animal than the administration of the anæsthetic, *as in the case of inoculations*, or in those instances in which the anæsthetic would interfere with the object of the experiment." There is here an explicit assurance that the suffering caused by inoculation is less than that caused by administering anæsthetics. But medical literature is full of evidences that inoculation produces severe and prolonged anguish.

In his presidential address before one of the sections of the British Medical Association, Dr. George Wilson, L.L.D., whose professional eminence has gained for him a place on the Royal Commission that is now investigating the subject of vivisection in England, said:

"Whether so-called toxins are injected under the skin, into the peritoneum, into the cranium, under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practiced—there is long-drawn-out agony. The animal so innocently operated on may have to live days, weeks, or months, with no anæsthetic to assuage its sufferings, and nothing but death to relieve."

Can such suffering be seriously compared with the temporary discomfort involved in administering an anæsthetic? And can it be supposed that the scientists who made the above representation were ignorant of these scientific facts? This instance would seem to furnish an illustration of another passage in the address above referred to:

"I have not allied myself to the Anti-vivisectionists, but I accuse my profession of misleading the public as to

the cruelties and horrors which are perpetrated on animal life. When it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a suppression of the truth, of the most palpable kind, which could only be accounted for at the time by ignorance of the actual facts."

In the second place, "the great associations of physicians" would be more readily accepted as witnesses in regard to animal experimentation if their attitude had been different from what it has been concerning the vice of human vivisection. The leading medical journals have repeatedly recounted experiments, involving various degrees of suffering, made upon men and women—generally hospital patients—and even upon children and the insane, not for their benefit or cure, but in the interests of science. How have these disclosures been received by the great associations? By a silence that can mean nothing other than acquiescence. Until they emphatically rebut the presumption thus raised, that these outrages upon human victims are condoned and approved, the public will naturally receive with allowance their outspoken defense of the humanitarian character of experimentation upon animals.

It is to be feared that Prof. Angell has, no doubt unwittingly, given his readers an erroneous impression by the the phrase he has chosen in speaking of the physicians who have expressed anti-vivisection views. He refers to them as "persons who sign themselves M. D." One unfamiliar with the facts would be justified in understanding that this class is entirely composed of men who hold alleged degrees of doubtful authority, or fraudulently assume the right to use the title mentioned; in short, that all critics of vivisection are either persons of no consequence or else out-and-out impostors. Now, this is very far from the truth. As a matter of history, it was the medical profession of Great Britain that first denounced the atrocities of such research, and the leading medical journals of England for a score of years reflected the abhorrence felt toward vivisectional excess by the great

majority of English medical men. In fact, from the very beginning of the agitation to the present time, among the severest critics of the practice have been some of the profession on both sides of the Atlantic. The catalogue of these names would be too long for the present purpose, but among such critics mention may be made of Sir Charles Bell, to whom is attributed the greatest physiological discovery of the nineteenth century, who spoke of some of his own experiments as "cruelties" and doubted whether he was "authorized in nature or religion" to do them, adding, "And yet, what are my experiments in comparison with those that are daily done, and are done daily for nothing!" of Dr. Lawson Tait, one of the most distinguished of English surgeons, who claimed that but for the fallacies of vivisection, the art of healing would be today "at least a century in advance of its present position"; of Dr. Bell Taylor, one of the leading oculists of Great Britain, who stated that "no good ever came from the practice, and no good ever will"; and of many others, some of whom are named elsewhere in this paper.

But perhaps the most interesting portion of Prof. Angell's article is that in which he speaks of the question as to how much suffering is actually caused by vivisectional and experimental methods. By repeated reference to anæsthetics he paves the way for his conclusion that "the pain caused to animals in such work is generally negligible as compared with that which they suffer under the vicissitudes of life in a state of nature." In this statement and in the disbelief expressed that "serious abuses exist in this country," he furnishes an excellent illustration of that disagreement among scientific men themselves to which he had previously adverted.

To the views that Prof. Angell expresses may be opposed a host of medical witnesses who, in speaking of vivisectional experiments, use such expressions as "unqualifiedly cruel," "most abhorrent," "needless and cruel," "horror of vivisection," "inhuman, cruel and brutal-

izing." Take, for instance, the testimony of Dr. George M. Gould, one of the leading medical writers of America, the founder and for many years editor of *American Medicine*. Commenting on the confession of a foreign vivisector that he had "no regard at all" for the sufferings of the animals that he used, Dr. Gould says, "I am certain a few American experimenters feel the same way and act in accordance with their feelings. They must not only be silenced, but their useless and unscientific work should be stopped. They are a disgrace both to science and humanity." This statement of an unquestionable authority deals a blow to the comfortable assurance naturally cherished by Americans that, whatever cruelties may be practiced abroad, serious abuses do not exist in this country. And in line with this is the statement of Prof. Theophilus Parvin, M. D., LL. D., for many years one of the professors at Jefferson Medical College. After speaking of certain vivisectors who "seem blind to the writhing agony and deaf to the cry of pain of their victims, and who have been guilty of the most damnable cruelties," he adds, "These criminals are not confined to Germany or France, England or Italy, but may be found in our own country."

It is difficult to understand what is meant by Professor Angell's comparison of the pain inflicted upon animals in laboratories and that which they suffer in a state of nature, seeing that animals used for vivisection are for the most part domestic and not wild. Cats, dogs guinea pigs, rabbits, pigeons, etc., undoubtedly suffer, outside of laboratories, hardships and pain in varying degrees. They are liable to hunger, cold, disease and, it may be, to accidents and wounds. But can even the worst of such possibilities be seriously compared to a scientific "torture more terrible by its refinement and the effort to prolong it than burning at the stake"?

That such torture is prevalent, we are assured by the late Dr. Henry J. Bigelow, Professor of Surgery in Harvard Medical School and for many years the leading sur-

geon of New England. He further says, "Vivisection is not an innocent study. . . . It can be indiscriminately used only by torturing the animals; and the word 'torture' is here intentionally used to convey the idea of very severe pain—sometimes the severest conceivable pain of infinite duration, often terminating, fortunately for the animal, with its life, but as often only after hours or days of refined infliction, continuously or at intervals. A man about to be burned under a railroad car begs somebody to kill him. The Hindoo suttee has been abolished for its inhumanity; and yet it is a statement to be taken literally, that a brief death by burning would be considered a happy release by a human being undergoing the experience of some of the animals who slowly die in a laboratory."

After dwelling upon these points of disagreement with Prof. Angell, it is a pleasure to register a hearty accord with him in his plea for "education and enlightenment of public opinion" and for "publicity." But public opinion can never be educated by the equivocation and misinformation that have been too often sanctioned by the great associations and by individual scientists. What the public needs for enlightenment is the exact truth about vivisection—the whole truth and nothing but the truth. As for publicity, there surely cannot be any good reason why everything that concerns a scientific method or purpose should not be plainly and accurately set forth. Yet, when some physiologist in a moment of candor reveals the secrets of the laboratory, or, appalled at the hideous cruelty that he has seen, voices his protest, the public is kept in ignorance of what goes on in the halls of science. There is no proposition that vivisectioners have so strenuously combatted as the suggestion that they make a public report of the number and nature of their experiments. So when Prof. Angell contends that "publicity is a far more efficient remedy than legislation," the answer is that publicity is impossible without legislation. How can we secure that publicity which is to prevent

abuse? How can we know what animals and how many are daily sacrificed in laboratories on the altar of science, the purpose for which the experiment was made and the result attained? Not one laboratory in America affords this information. What, then, is needed is the enactment of a law, not to prohibit or abolish, but one that shall bring out all the facts pertaining to a practice which, to quote Dr. Bigelow of Harvard Medical School, "immeasurably beyond any other pursuit, involves the infliction of torture to little or no purpose. Restrictions," he says, "will and should cut off the horde of dull torturers who follow in the wake of the discoverer. The law should interfere. There can be no doubt that in this relation there exists a case of cruelty to animals far transcending in its refinement and in its horrors anything that has been known in the history of nations. There will come a time when the world will look back to modern vivisection in the name of science as it now does to burning at the stake in the name of religion."

HEAVEN HERE AND NOW.

BY SINGLETON W. DAVIS.

WHY fret we o'er what is, or is to be?
Why sink ourselves in pessimistic mire?
Why climb to icy, bleak and barren peaks
To merely gratify a vain desire?
Why soar above the clouds in search of heaven,
Or cross the stormy sea to find an Eden,
While *here*—on the table-lands of our world,
Midway 'tween the Bogs of Despond and the
Cheerless, lifeless mountain tops of Frozen Hopes—
Between the sullen, growling, turbid surf
Of the troublous sea of Foreboding Waves'
And the gray crags of Fruitless Endeavor—
Grow the Flowers of Beauty, Trees of Joy,
Groves of Soulful Rest, fruits of Thoughtful Work,
In fertile, utilitarian fields,
Meadows and gardens of a Golden Age?

Written for "The Humanitarian Review."

THE SCIENTIFIC ULTIMATE VERSUS THE METAPHYSICAL ULTIMATE.

BY THADDEUS BURR WAKEMAN.

IN THE REVIEW for August, Mr. Hermann Wettstein honors Judge Waite and myself with what is plainly meant to be a decisive condemnation of our articles on "The Scientific Ultimate," which have also appeared in THE REVIEW, and which I ask to be re-read.

Mr. Wettstein is a well-known, very able and persistent metaphysical writer, and we are greatly obliged to him for this "other side." For, if it shows our error it is the greatest favor he could do us, and, if it does not, it can only make the truth we have the brighter. As I promised to reply to criticisms, this is in order, for all other notices have been favorable.

Mr. W. begins by asserting his inability to find where "the discovery" that the modern scientific law of causal correlation is the "scientific ultimate," comes in. He says: "The doctrine that one change in the cosmos follows another in endless succession has been taught by scientists from time immemorial."

These words totally miss the point, which is: *How* comes it that each change follows every other of an endless past, to be followed by others of an endless future, in an automatic process of correlative changes, invariable, sequent or concomitant, and yet *variant*, and also knowable to mankind—whose growth, sensation, con-

sciousness, feeling, memory, reason, thought, judgment, will, action and being are but *parts thereof*?

This fact and law of endless automatic equivalent causation, which at the first *intelligent* glance makes the end of all other causes—and all gods, devils, and their kith and kin of theology, metaphysics and spiritism—is indeed a recent discovery. This "bottom law of science" and "key of the universe" was first struck by Benj. Thompson ("Count Rumford"), of Massachusetts, about the time that Benjamin Franklin pulled "God" out of the clouds of thunder and lightning with his kite-string. To realize this law has been the real scientific work of the last century, and will be of the next.

To talk about "scientists from time immemorial" having "taught it," is pure metaphysical illusion. All they could do was to adumbrate it, as did Apollonius of Tyana, in a metaphysical sort of way. Theology and metaphysics with "creations," "first causes," "principles" etc., had all their own way and sway until the new astronomy of Copernicus and this new natural, automatic law of causation began to be really endorsed by scientists since the time of Rumford, Franklin and their many brilliant successors. All this has been clearly shown by the volume of collective works on correlation by the late Prof. E. L. Youmans, followed by those of Profs. Balfour, Dolbear, and many others.

But such has been the prevailing influences of the religions based upon the old illusions that the millions who use and enjoy the new civilization, made possible by the inventions of science, are religiously and in all their higher life more than a century in the rear. They are indeed pre-copernicans, talking the illusions and *Märchen*, the oriental legends, of the Old Testament, as to the world, to man and the origin of his higher faculties. So we are not much surprised to find Mr. Wettstein, intelligent as to many things, telling us with evident sincerity that "the changes referred to are of an exclusively physical or mechanical character. Nothing else is claimed for

them. They do not account for purposive design."

These words are the reverse of the truth. Every up-to-date scientist knows perfectly well that an exception to the law of correlation is inconceivable and impossible. That was made clear enough in Herbert Spencer's *First Principles*. "Purposive design" and art are simply its human and its higher and most beautiful processes and illustrations. The correlative changes of the universe are automatic, irresistible, universal; that is, each is the act of the *whole* universe preceding it, and the whole infinite process is endless. If it should or could stop for an instant the universe would be at an end—which is the inconceivable impossibility. Therefore this universal causal fact and law is the cause and key of the universe, and the long-sought-for basis of certainty; in it the scientific ultimate is found. To talk of its not "accounting" for this, that or the other thing, change, design, intent or purpose, imagination, fancy or possibility, is simply a chatter of words without meaning. The supernatural and uncaused is at an end, because it never had a beginning. The discovery of this endless, eternal, universal, causal fact called "nature unlimited" puts an end to all of the old conceptions of causation.

The penalty of writing "woozy" metaphysical articles to deny or befog this bottom fact and law of science and of the universe should be such as to prevent their increase. I would suggest at least some years of silent meditation upon the celebrated passage in the *Winter's Tale*, where "the poet of all time" makes "nature unlimited" the solution and basis of all natural and human art, design and effort:

* "Nature is made better by no mean,
But Nature makes that mean; so, o'er that art
Which, you say, adds to Nature, is an art
That nature makes. * * *

* * * *The art itself is Nature.*"

To this punitive meditation should be added a reading up in scientific works above mentioned and others which

show how this greatest law was gradually discovered and appreciated. Let this reading be accompanied by and with illustrations, observations and experiments, if possible.

If this closer acquaintance with and insight into nature should become fashionable, the mysteries and illusions of the supernatural would vanish like morning mists and the world be an "open secret." The human subjective psychic processes and facts would then be seen firstly on their objective side, and be recognized as concomitant correlations *only* of objective changes. The "who" and the "soul" of atoms and the "Great Dynamis" of the universe would be seen to be nonsense, or else the innocent poetry of universal correlation. And so with the *etherial* conjectures and discoveries, the radiation and transformations of matter, and the new changes of motion—which are the surprises and wonders of our century—through them all the fact of sequent and co-relation would be the saving guide. *That*, as Lucretius said of truth, is the final fact "that holds the torch in the search for truth."

PARABASIS.

(This in Greek plays was the appearance of the author between the acts to explain the grounds and meaning of the play so that the audience could not get away without understanding it.)

Truth has been well defined as "the agreement of our thoughts with things." Such only is the modern truth of science and its induction, and of the supremacy of the *objective* in and of our new world and era. The old idea of truth was the reverse of that; it was the revelation and authority of assumed gods, or principles and deductions therefrom. This origin of the old "truth" was mainly subjective, for man created his gods and their "laws," commands and principles out of and for himself. So in the old era the *subjective* was supreme, for the gods were supposed to have "created" the world and all nature and to have "fixed" all of its "laws" and "first principles" and to govern accordingly.

Science now shows that this old world view was based upon the pre-copernican, geocentric astronomy, and was

and is illusory and not true. The *subjective* is always made up of human feelings, thoughts, will, actions, wishes and hopes, which are always concomitant correlatives of the objective processes with or upon which they rest, but which they may co-operate with and control for human benefit. The first thing, therefore, which every earnest and honest man and woman is to learn to do, is to distinguish clearly between the subjective and the objective, and escape the miscegenation of the two which is metaphysics. Unless this is done, even after we drop theology, it cannot be well with us in this our new world !

We are next told that Haeckel, Huxley and others who have rendered great service in the exposition of science, have used the personification of atoms, nature and the cosmos, in expressions above quoted, and that they talk of "design" in natural processes. This is poetizing the higher objective changes and selections, especially in the protoplasmic, animal, human and social relations. Sharp contrasts with the subjective are thus made by scientists in order to get the natural and its pure objectivity better realized and appreciated, and so better understood. Only those whose eyes and wishes are in the past, are misled by this poetry—which is really used to get them into the present. Prof. Haeckel, in a late number of this *REVIEW*, says there is no "consciousness" in atoms, or anything, without a nervous system; though we may describe the changes in atoms, molecules and the sensitive-plant, as "affinity" and "sensation."

We keep innocent bees to fertilize blossoms to secure flowers or fruit or both, but not a single flower or bee, or atom of them, have any "purposive design;" that is the activity of the brain of the cultivator. The wonderful "courtship" of the insects and the orchids, described by Darwin, is a purely objective "natural selection," resulting in the benefit of both, but without the knowledge or design of either. And so is it with the unique "trip into

gear" of the sexual organisms, and all the consequent changes of assimilative growth, which Huxley watched as if so much "design." The fact and process and result was the "natural selection" by which the "result" enabled the species to survive. The only design was not in an atom or an organ of them, but in the highly educated anthropomorphism of the great observer.

And so in the countless instances where variant correlative changes aid the fitness for survival. We read the objective facts in and by our subjective words, but we are fools if we allow ourselves to be deceived and misled by our own rhetoric or poetry. Objective nature simply acts and correlates along lines of least resistance, which we call "laws." Its infinity has neither limit, care, consciousness, thought, will, nor design. Our little subjective nature has limits, and so care, consciousness, will, thought, design, obstructions, ills, disease, and death relieved by racial immortality. (See Ceremon's speech in *Pericles, Prince of Tyre*.)

But how is it, we may be asked, as to this human design and teleology which transforms and uses these variant natural correlations so as to effect our purposes? The answer which *nature* gave in and by Shakespeare is found to be complete: "The Art (our art) itself is Nature!"

The moment we acquire science enough to distinguish the objective from the subjective, we cannot help but see that mankind and all of their feelings, thoughts and fancies, which make our subjective world, are the natural growth and outcome of protoplasm on the surface of our earth. Man, as an individual and race, is the correlate of his infinite environment, and must change with its changes, for better or worse!

Then, two results follow: (1) Thought and consciousness are the result of the nature and action of protoplasm, and not possible without them; (2) The environment acting upon this protoplasm is constantly changing, but only slightly; thus "nature never repeats," and no two plants, animals or human beings are ever exactly the same; yet

they vary only in limited degrees and gradually. Thus correlation, natural selection and evolution get in their work and inevitably "widen the thoughts of men with the process of the suns." And this must continue indefinitely and practically forever—at least until some change in the celestial environment makes the flourishing of protoplasm impossible on the earth. But that conjecture to many has yet to be made plausible. And in that event the ultimate finality of the human race and its thought can be no other than their grand final illustration of correlation—"the scientific ultimate," as they will be then overwhelmed by purely natural causes and events.

But the realization of this ultimate law of the universe has been, as above intimated, a matter of gradual individual growth and discipline. If distinguished scientists do not see all of its consequences at first, we must not be bound by their limitations, but "stand on their giant shoulders to see further than they." The only excuse for not so doing would be a real, conclusive, scientific answer to the views above stated, which have been frequently set forth only to be reaffirmed.

How very difficult it has been for great and comparatively free men to sense the correlative changes and motions of and in matter is well shown by the reasons which Thomas Paine gives as his invincible argument for the "existence of God." He says:

"The universe is composed of matter, and, as a system, is sustained by motion. Motion is *not a property* of matter, and without this motion the solar system could not exist. Were motion a property of matter, that undiscoverable thing called *perpetual motion* would establish itself. It is because motion is not a property of matter, that perpetual motion is an impossibility in the hand of every being but that of the Creator of motion. When the pretenders to atheism can produce perpetual motion, and not till then, they may expect to be credited. The natural state of matter, as to place, is a state of rest.

Motion or change of place, is the effect of an external cause acting upon matter." (See Paine's discourses on "The Existence of God," Conway's *Writings of Paine*, vol. iv., pp. 240-241.)

Such was the position of Newton, Bently, and the theists and deists of their day. It is well to recall this passage as the exact reverse of the position of science today, and as an admonition "not to put our trust in princes" or philosophers, but in the facts, processes and laws of objective nature. Now it is found that the motion of matter is automatic and perpetual; and that its apparent rest or "inertia" is that of the sleep of a spinning top. It is endless and ceaseless, because its "creator" is the *infinite all*, the universe itself—correlative action, with no beginning and no end!—*itself its only cause*—infinite, eternal, limitless!

Coscob, Conn., Aug. 29th.

Written for "The Humanitarian Review."

RISE OF GRECIAN LITERATURE

BY JUDGE PARISH B. LADD.

[Continued from the September Number.]

GREEK DRAMA was borrowed from the religious festivals of the wine-god, Bacchus, where a goat was sacrificed and its skin awarded to him who produced the best ode-tragedy or goat song, while comedy represented the vintage harvest and the merry village song. One may see in this the source of the eucharist and the sacrificial lamb suspended to the cross by the early Christians.

Thespis reduced these wild songs to a system of culture with one actor, and thus laid the foundation of Greek tragedy; Æschylus added a second actor and further refined the scenes. This gave to Athens the credit of perfecting dramatic poetry, but which never lost sight of its Bacchanalian religious origin of the play. To this, beauty was added by Sophocles, and pathos by Euripides.

ERROR.—Page 370, 3d line, for "precess" read process.

Æschylus, 525-456 [B. C.], is fabled to have been ordered in a dream to devote his life to tragedy. Losing the prize, which was won by Sophocles, he left Athens for Syracuse, where he gained great renown. But seven of the seventy-five of his tragedies are extant. Among these the most famous is *Prometheus*—chained to a rock on the seashore by order of Jove, where for 30,000 years vultures prey upon his vitals. This scene is the personification of Vulcan, the god of fire, who rivets the fetters to the rock. The sea nymphs, goddesses, take pity on him and offer to loosen his fetters, but he spurns the offer to the approval of Jove, who sends deafening peals of thunder which shake the earth and raise the billows of the sea. Prometheus typifies the spirit of progress bound by the shackles of destiny, enduring suffering rather than yield to the tyranny of the ruler. It is thought by some scholars that the story of Christ suffering on the cross may have been borrowed from the scenes of this Greek tragedy, which it so much resembles.

Sophocles (495-405), a rival of Æschylus, was born in Attica, and made his debut as a tragic writer in a contest with Æschylus, where he won his first prize. Later, nineteen more were won by him. He died from over-excitement in one of his plays, at the age of seventy years.

Euripides, 480 B. C. E., wrote his first tragedy before his eighteenth year. In 441 he won his first tragic prize. He drew his subjects mostly from the mythical history of his country. For his genius, the Macedonian prince bestowed on him many favors. He died in 406, from injuries received from wild beasts kept by him.

Aristophanes, of Athens, 5th century B.C.E., one of the greatest scholars of Greece, an ideal of his people, an enemy of political corruption, a master of humorous sallies, a pungent satirist; severe on the sophists, his shafts struck deep into all who lived by dishonest means. He was a devoted friend of Socrates. Of his fifty-four comedies, but eleven remain. He died in 380 B.C.E.

History rose at an early date to adorn Greek genius, for the Hellenes were great thinkers as well as great poets and actors. The solid side of the national character weighted its ardor on the stage of Grecian life; but as most people ever remain children, the drama and some form of religious superstition will continue to give them amusement.

Herodotus of Halicarnassus, born 484 B.C.E., is justly entitled to the appellation, "the father of history." He spent twenty years in travels, visiting the principal places in Egypt, Asia Minor and Chaldeo-Babylonia, for materials to embody in history. Simple, confiding—sometimes to an unwarranted degree—his statements sometimes border on the ridiculous, but withal he has given historical facts not to be found elsewhere. After his travels, he lived for a time at Athens, from whence he went to Italy, where he aided in building the city of Thurii, in which he spent his last years in the completion of his history—all that has come down to our time.

Thucydides, born in Attica in 471 B.C.E., where he received a liberal education. Greece, then on the eve of the Peloponnesian war, furnished materials during the struggle for eight books of history, in which much space is given to the details of the plague which took off a large number of the Athenian people. Thucydides died in 391.

Xenophon, a pupil of Socrates, born at Athens shortly after the middle of the fifth century, continued Thucydides' history to the close of the war. Nor was he alone a writer, for he entered the service of his country and came near losing his life at the battle of Delium, in which the flower of the chivalry gave up their lives. Xenophon is best known as the leader of the retreat of 10,000 Spartans. . . . Among other works, he wrote his *Cyropædia* of Cyrus, a work in defense of Socrates, an essay on the policy of Lacedæmon, besides works on the chase, horsemanship, tactics, etc.

Ctesias, a Greek physician, compiled a history of twenty-three books, most of which have been lost.

Theopompus, 378-304, wrote a history of Greece from

411 to 304, and "Philipica," in 80 books, in which the biography of Philip of Macedon came in for its share.

Philosophy—at the head of which stands Thales of Miletus as its founder. To him and Pythagoras, the leading tenets of thought are traceable. Much attention was given by these men to speculations on the cosmos.

Anaxagoras, 500-428 B.C.E., did much to place this philosophy on literary grounds. Like Thales, he dipped largely into wild speculations concerning the unknown and unknowable. A god of air, fire, etc., came in for treatment. But Anaxagoras was not all speculation, for he anticipated some discoveries of more recent times. He correctly explained eclipses; taught that the sun was a molten globe; that from it the moon borrows her light; that the lunar surface is diversified by mountains and valleys, and that our earth has been the scene of terrible convulsions. The Italic school, meanwhile, was founded. Pythagoras, born 440 B. C. E., taught in this school the philosophical principles gathered by him in Egypt and elsewhere, including the transmigration of souls. The true theory of our solar system goes back to Pythagoras, but this theory was lost to view by the ignorance of the priesthood, where it was covered by Christian darkness for a thousand years. No writings of this man, except some notes preserved by others, have come down to our time. Prominent among his followers stands Empedocles. From this Italic school sprung the Eclectic and the Epicurean. The Eclectic was founded by Xenophanes, a theorist who believed in a supreme head of the pantheon.

Parmenides, following Xenophanes, exploded the theory of his predecessor by substituting thought for personality. Democritus, 460-357 B.C.E., theorized correctly that space was filled with moving atoms (nebulæ), but went wild in finding in it a soul; correctly did he find that by the law of affinity* all things move without the intervention of a god. Epicurus, born at Samos in 340 B.

*See editorial in this number headed "'Affinity' a God."

C.E., was the founder of a new school wherein was taught the theory that chance governed the world; that there was no life beyond the grave; that the gods were creatures of theory only; that pleasure was the chief end of life, under the control of reason. Later, these theories degenerated into unbridled passion for the luxuries of life.

Pyro, 300 B.C.E., was born a skeptic. Nothing, with him, was true; all was theory and unsolvable problems.

Socrates, 447-399, was the founder of a large school. He denounced the teachings of his predecessors, dissented from the popular superstition, opposed the sophists, inculcated strict justice as essential to happiness, and, like Luther, he was constantly tormented by evil spirits. In spending his life in moral teachings, he alienated the affections of his wife. In her dilemma of sorrow and invective she threw a shower of water on his head; not in the least disturbed, he calmly looked at her and pleasantly said, "I thought that after so much thunder we should have rain!" Declining an invitation to live in luxury with the Macedonian Prince and being asked his reasons therefor, he said: "Meat at Athens is but two-pence and water may be had for nothing." Finally, being accused of impiety, he was tried, condemned and forced to end his life by a drink of the fatal hemlock. His friends offered to bribe the judges to acquit him, but he refused so dishonorable a thing. They finally offered to open the prison doors for his escape, but that, too, he declined, preferring death to dishonor.

Plato was of noble birth. His academic school was the work of Socrates and himself. It derived its name from the grove of Academus, a public garden at Athens. Plato, a devoted friend of his teacher, Socrates, long mourned his tragic end. Having traveled extensively among foreign peoples, he imbibed his theoretical notions of a trinity composed of sun, light and heat, which at a later date, being absorbed by the early Christians, became "Father, Son and Holy Ghost." On the return from his travels, Plato established a school in the Academus garden at

Athens, where his reputation knew no bounds. He became even the patron saint of the Christian Fathers, who but for his paganism would, in all probability, have occupied the place finally assigned to Christ, for Plato's theories were not only admired, but adopted by the Christians. The allegorical story of Plato with a virgin-begotten son of Zeus laying down his life for the salvation of a lost world, slightly modified by Philo by substituting Jehovah for Zeus, undoubtedly furnished the foundation for the story of the gospels—not only the foundation, but the substance of the whole thing. In short, the Platonic allegory constitutes the four gospels, less some changes made to deceive the unwary.

Aristotle, 384-322 B.C.E., was the antithesis of Plato, and the greatest thinker, most profound logician, and clearest reasoner Greece ever produced. While a pupil of Plato, he excelled his teacher in all things except metaphysics. While Plato was dreaming of the attributes of the mythical gods, Aristotle was measuring the altitude and demonstrating the fathomless depths of the universe. Although a Thracian by birth, Athens was the field of his labors. He was always a leader. His writings which have come down to our time are too well known to require comment in this brief essay. He was no friend of the popular superstition, and a non-believer in the gods and immortality. As an anatomist and physiologist, he had learned that the vital spark of life depended on an organism for its existence.*

"Plato," says a writer, "was all imagination, Aristotle, all practical. The inspiration of the one was a passionate love of the ideal; the *forte* of the other was the power of analysis. While Plato captured the heart, Aristotle convinced the reason." The writings of Aristotle exhausted, in his time, the field of art and science. Four

* If Aristotle accepted or taught this, he was in error, for modern biology has demonstrated that the protozoa, single-cell beings, are totally devoid of any organism. Organisms are dependant on the "spark of life" in protoplasm, not the reverse as above stated.—ED.

hundred treatises, the most of which have perished, were his work. Rhetoric, mental science and natural history owe their origin to him.

The Stoic school, founded by Zeno, 318-260 B.C.E., had for its aim, freedom from error. Duty was its philosophy, virtue alone, happiness; mastery of self and contempt for pleasure were its cardinal principles. Happiness, the end in view, could only be attained by the strictest practices of virtue. Fate governed the world—even the gods were not exempt from its decrees. The world never before and never since inculcated such noble principles. Give us such teachings, lived up to, and happiness would be the lot of men. The disciples of this school were numbered among the ablest and purest men and women of Greece and Rome. None of Zeno's works have come down to our time. All were destroyed by the church to prevent the philosophy and virtue of the Stoics from contaminating the weak minds of the Christians, who, when later in power, were too busy in torturing and murdering heretics to find time for learning or virtue.

The Cynics—the name derived from the gymnasium of Cynosarges, a lecture room, first presided over by Artisthenes, whose powers of sarcasm were unsurpassed. His time was cast in an age of political corruption, and on the Athenian officials his shafts were thrown with unmeasured force. Of this writer's numerous works, few are left; others shared the fate of those of Zeno, by feeding the wrath of the Catholic priesthood.

Diogenes, born in 412 B.C.E., was a Cynic of much ability. Wit, sarcasm and contempt for the manners, customs and refinement of Grecian life, made up the principal traits of his life—what was proper to be done at all might be practiced in public. At times he ate his food and drank his water out of his hands, slept wherever night overtook him—in a tub, in the street, on doorsteps, or elsewhere as suited his whim. He was once captured, but his master, discovering his genius, gave him his freedom and appointed him to teach his children. Once

asked by Alexander the Great what his business was, he said, "To teach people their folly." Realizing the force of this answer, the king asked Diogenes what he could do for him. Diogenes answered, "You can stand out of my sunshine." Delighted with so fearless an answer, the king replied, "If I were not Alexander I would be Diogenes."

Demosthenes, 384-322 B. C. E., was born in the lap of eloquence. He made oratory a study. Where he was employed as an attorney he was always successful; however guilty his client of the crime, a verdict of acquittal was always the result. Demosthenes lived in the corrupt times of Greece, when he was often employed to defend senators and other officials. Sixty-one of his orations are still extant. Seeing the designs of Philip, king of Macedon, on the Grecian states, Demosthenes entered the arena to champion the rights of Greece, where his eloquence in behalf of his people and his denunciation of Philip knew no bounds. For fourteen years he poured forth that eloquence in defense of his country, only to be defeated on the field of battle fighting as a military officer for Thebes. After defeat, he fled to Athens, where he delivered the funeral eulogy on those who fell in battle. Æschines sided with Philip and opposed Demosthenes before the senate, where Demosthenes, before a vast assembly, nerved himself for the final struggle, and in his masterly eloquence he swept away the arguments of his opponents, whose wit and sarcasm stung him to the quick. Æschines, his principal opponent, was utterly routed. After a long life in defense of his country, he was finally marked for destruction by Philip. Doomed to death by his cowardly fellow citizens, an unwilling slave to Macedon, he fled to the temple of Neptune, where he ended his life with poison. The triumph of the Doric states over Athens in the Peloponnesian war, 431-434, gave a terrible check to the intellectual powers of Greece.

Conclusion.—What have we learned by even this brief discussion? Not that the Grecians as pagans were infe-

rior to the men of our day. But when we consider that we have the literature of more than twenty-five centuries to profit by while the Grecians had none, we are forced to say they were our superiors. Today, after more than twenty-five centuries, all the great highways of knowledge lead back to Greece, where all real learning existed in embryo. Not only this, but the high state of civilization of Chaldea, Babylon, Egypt, Assyria, India, China, Phœnicia, Carthage, Etruria, Rome—all of them highly civilized and advanced in literature, many of them thousands of years before the mythical Christ was dreamed of.* All of the vast advances in learning started up in Greece during her Golden Age, represented by the great names above referred to, and others, was by the church, as soon as in power, buried in Christian ignorance, poverty, piety and crime, where it slumbered for more than a thousand years, and until the sleeping spirit of outraged humanity came from its hiding place as the genius of the bright dorn [?], and above the clatter of priestly hoofs and the barbarities of the church, to give birth to a new era, to the Renaissance—the restoration of Grecian literature and revival of learning in general.

The long contest between religious superstition and Rationalism is nearing its end; the battle is effectually won; the gods are retiring. Zeus, once the monocrat of Hellas, no longer thunders from Olympus. Jehovah, the great "I Am," has fled from Sinai, pursued by the withering shafts of derision, while the once radiant footprints of the mangean myth are being lost to view amid the drifting sands of of time.

Alameda, Cal.

* In a series of articles I have long been accumulating materials for, which will soon be begun in THE REVIEW, explaining the nature-basis of the Christ idea, miracles, church rites and ceremonies, and even Christian dogmas, I shall show that "the mythical Christ was dreamed of" years before the "rise of Grecian literature" as set forth in the foregoing article.—EDITOR.

Written for "The Humanitarian Review."

HOME OF THOMAS PAINE

No. 92 HIGH ST., LEWES, IN SUSSEX, ENG.

BY JAMES B. ELLIOTT.

[For View of the Lewes Home, see Frontispiece.]

I HAVE selected this house as the first of a series of my journeys to houses in which Thomas Paine lived. In the second story, facing the main street, he had his study, and in it was the beginning of his literary fame ; for it was here that he wrote his first essay, "The Case of the Officers of Excise."



To this humble home came the thinker from Thetford when appointed an Excise Collector, and took up his residence with the venerable Samuel Ollive, with whom he lodged. This respected citizen died in July, 1769, leaving a widow and one daughter in poor circumstances. Paine then took up his abode elsewhere.

The following year he joined the Ollives in opening a shop, and the tobacco mill went on as before. The daughter, Elizabeth, is said to have been pretty, and, being of Quaker parentage, was no doubt fairly educated. She was ten years younger than Paine and he was her hero. They were married in St. Michael's church, Lewes, March 26, 1771, by Robert Austen, curate. The witnesses were Henry Verrall and

Thomas Ollville.

Paine's pamphlet secured for him the acquaintance of Oliver Goldsmith, who became and remained his friend until his death, and by whom he was introduced to Benjamin Franklin, who, recognizing his ability, furnished



him with letters of introduction to his son-in-law and advised him to go to America. He left England in October, 1774. His wife went to live with her brother Thomas, a watch maker. One of Paine's neighbors was Clio Rickman, then a young man. His appreciation of Paine's genius took form in the naming of his first-born, Thomas Paine, and he later on became his biographer. His daughter occupied this house until her death at the age of 91 years.

The house to the right was a Quaker meeting house, and Paine's parents attended it with their son. It is now a Unitarian church, and has maintained its literary character for over a century. Paine's shop is now occupied by the Lewes Liberal Association, and a room devoted to a museum contains rare portraits and prints. The bust of Paine and pedestal and the round tablet on the outside of Paine's room* were the gifts of Samuel Seal and A. F. Sieveking, in 1892. The Paine house is now owned by the Hon. Mr. Every, formerly mayor of Lewes. He is an admirer of Thomas Paine, and a member of the Unitarian church. Lewes is two hours' ride from London, and William Cobbett states that it is noted for its clean windows and pretty faces.

The White Hart Hotel, formerly the Inn, a short dis-

* See cut of the bust above; of the tablet, on page 381.

tance from Paine's dwelling on High street, was the place where he transacted the official business as an exciseman during his six years' residence. "At this period, the White Hart Evening Club was the resort of a social and intelligent circle who * * * had what they called the "Headstrong Book : or Original Book of Obstinacy. Written by . . . of Lewes in Sussex, revised and corrected by Thomas Paine." It is probable (says Mr. Conway) to amuse this Club that Paine wrote his humorous poems. One of the poems, selected from the "Headstrong Book," read by its author, is prophetic of Paine's celebrity, as follows :

"Immortal Paine, while mighty reasoners jar,
We crown thee General of the Headstrong War ;
Thy logic vanquished error, and thy mind
No bounds but those of right and truth confined.
Thy soul of fire must sure ascend the sky—
Immortal Paine, thy fame can never die ;
For men like thee their names must ever save
From the back edicts of the tyrant grave."

—MR. LEE, of Lewes.

At the White Hart Hotel (see picture on next page), a banquet was held on the 8th day of June, 1904, the anniversary of Paine's decease, and the 130th year since his emigration to America. Mr. Holyoake was chairman, and addresses were made by Charles A. Watts, Clair J. Grece, LL.D., and others. The stimulus to this meeting was given by the organization of the Paine Memorial Association in Philadelphia, in 1902. The call for this meeting stated, "It is a fact, conspicuous as well as lamentable, that there has never been in this country any commemorative gathering of persons for paying due honors to Thomas Paine, notwithstanding his signal contributions to progress and to liberty of thought and action upon the two fields of religion and politics, while bigotry has omitted no occasion for scattering aspersions upon

his name and overwhelming his reputation with obloquy," etc.

I am indebted for information, photographs and dates,



WHITE HART HOTEL

to Dr. M. D. Conway, and Mr. W. W. Bartlett and Miss Charlotte Hammond of Lewes and Brighton.

3515 Wallace st., Philadelphia, Sept. 1, 1907.

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EDITORIAL DEPARTMENT.

BRIEF PARAGRAPHS.

¶ Reader, if this copy of "The Review" comes to you as a sample, it means that you are offered the H. R. to the end of 1907 *free* if you *now* send \$1. for 1908.

o

¶ No writer for "The Review" should think for one moment that when the editor comments upon any of his writing that the editor does not appreciate his ability or his reasoning. It is only the writings that are able and the reasoning which is rational that he deems worthy of comment or criticism.

o

¶ In discussing the theories or arguments of another, the writer for "The Review" should never berate or underrate his opponent, but bring facts to bear, not on his personality, but on his statements. A good general never underrates the strength or courage of his enemy, but directs his strategy and operations against his enemy's forces and fortifications.

"AFFINITY," A "GOD."

¶ What is the chief characteristic of all the "gods"? I find it to be that they represent the supposed forces which move so-called inert matter to constitute the phenomena of nature. In polytheism, the "forces" are supposed to be numerous, an individual force for each apparently distinct class of phenomena, and so we find in polytheism a god of fire, a god of light, a god of darkness (evil), a god of summer and another of winter, one of the sun, another of the moon, others of the several planets, constellations, etc.; a god of husbandry, another of war, one of the fertile earth, one of the sea, one of wisdom, another of health, etc. In monotheism, the phenomena of nature are conceived of as the varied operations of a supreme free will, an only or supreme god, with, for the most part, numerous subordinate assistants—demi-gods, angels, demons, etc.

The fundamental factor of the god-idea is that of "free will," undetermined power of choice—that is, uncaused cause or causes. This notion arises from the illusion that men and animals do as they choose, independently of determining circumstances. Man believes his purposive acts are effected by his undetermined will, and infers that all other apparently purposive acts in nature are, analogously, effected, not by the inherent, beginningless and endless, orderly activity of matter, but effected by a supernatural free will, which, by analogy, is inferred to be that of an anthropomorphous being, which he calls a god.

Science stands upon the solid fact that "every effect has a cause and every cause is itself an effect." This fact-principle utterly excludes *all* "free wills," human or supernatural, as impossible uncaused effect or uncaused cause. Nevertheless, many professed scientists still ignore this fundamental fact of science

and believe the ancient animism. Those who go so far as to deny the personality of the cause of cosmic orderly activity, nearly all still believe that a mysterious entity, which they call "force," an uncaused cause, "resides in matter" as its mover; thus, while, denying the destructibility and creatability of matter they still believe that motion may be "dissipated" into and "created" out of nothingness! So scientists have a "god," and his name is "Force."

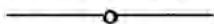
On page 375 of this magazine, in his article on the "Rise of Grecian Literature," Judge Ladd assures us that Democritus "theorized correctly" that "by the law of affinity all things move without the intervention of a god." I would be glad to be informed as to just what is the "law of affinity"—its scientific formula? And what did Democritus and what does the Judge mean by "affinity"? If they mean a force of "selective attraction" *in* matter, as is probable, they only eliminate one god and set up another in his place whose "intervention" is no less apparent than that of the former one—or rather, they only change the name of the immanent god from Zeus, Elohim, Allah, Jupiter, Jehovah or God, to "Affinity."

Speaking scientifically, affinity is not a moving force, but the selective action of chemical attraction, a hypothetical force which takes place only at insensible distances—a god of elemental matter who has the attribute of free will, under the name *affinity*, by which it, or "he," chooses the proper materials in correct proportion with mathematical exactness. For example, by the force of chemical attraction with its attribute of affinity, oxygen selects carbon from the various elements in the venous blood and refuses others, apparently with "purposive design." Thus the god of the chemist is chemical attraction, of the physicist, gravitation. But, as expressed in the above quotation from Judge Ladd, "affinity" is itself the

god of all nature, by whose "law" "all things move without the interervention of [any other] god."

But "Affinity" is only a "new name" for the same old pagan gods, including the Christian's God.

The professed atheist who believes there is in matter a non-material entity, usually called *force*, which "moves all things" in purposive order to designed ends, and has a power of affinity, contradicts his profession and is really a theist; for such a force-entity has the attributes of a god—yes, of a *personal* god. Let us see: It is the power or might which moves all things, hence is omnipotent; it is present in all things throughout the universe, hence is omnipresent; it constructs complex things (bodies of matter) out of the chaotic elements of *nebulae*, hence is the creator; it is without beginning or ending, hence is eternal; it originates or initiates motion, itself an uncaused cause, hence is the "Great First Cause" of all things; it has the power of selective affinity—faculty of choice—hence has a free will; it designs and adapts means to ends throughout the cosmos, hence is omniscient, and intelligence implies consciousness and conscious intelligence implies personality, hence it is a person; in all these attributes it is limitless, hence it is infinite; in all of its operations of cause producing effects, it is perfectly true to immutable laws, and hence it is righteous. These are the accredited attributes of the pagan supreme gods and the Hebrew-Christian God, and hence the names *force* and "affinity" are but other names for a personal god—God.



MATERIALISTIC SPIRITUALISM.

¶ One of the most remarkable things I have observed in connection with modern Spiritualism is the crudely materialistic conception of supposed "spirit substance" that very many Spiritualists have, as shown

by their own practices and confessions. On the other hand, I know of many people who do not believe in such a thing as a spirit entity independent of a living material body, who have far clearer and more refined conceptions of what "spirit substance" *might* be, if it exists—using the term *spirit* in the sense of pure intellectuality and sentiment.

As an illustration of this materialistic Spiritualism I will cite a long article in the *Progressive Thinker* of Aug. 10th, entitled "Soul Substance—It Is Not Absurd to Suppose It has Weight," by Dr. C. C. Carter, of Lancaster, O. I give only brief extracts as follows :

"An intangible, immaterial soul would have no difficulty in getting loose from anything. It would go either to an imaginary heaven or a fictitious hell. If it is immaterial, it is nothing and does not exist."

This is more materialistic than materialism itself ; for most materialists conceive of mind, soul or spirit as not matter, but a certain mode of action peculiar to matter in the state of a living brain organism.

"To assume that a soul weighs something is a reasonable inference and not absurd. De Lanne and other scientific Spiritualists argue for a fourth state of matter, forming an invisible organism within the body, called the peri-spirit because containing the soul or spirit."

Note the haziness here. The writer is advocating the proposition that the *soul* has weight, and yet he here refers to the thing supposed to have weight as something "containing" the soul!—a sort of reflection of Paul's metaphysical "spiritual body."

"The description of the escape of the spirit of the dying child was given to me by an old negro by the name of Dave, a former slave. I found him to be a psychic or sensitive, and had him relate several of his experiences. He stood at the bedside, watching the death struggle. After a time another child, identical in appearance, seemed to be coming out of the little girl. It seemed to roll out, or ooze from every pore ; the feet and lower limbs appearing first. Soon a complete child lay on the bed, a per-

fect counterpart of the corpse. . . The spirit child stepped down on the floor and went over to the grandmother and tried to attract her attention ; but the grandmother paid no attention, as, of course [?], she could not see the spirit. Then, at this time, the spirit of the grandfather came in through the door and seemed to call the child, who went to him and they both went out through the door. This is evidence of a psychic body or spirit, such as is described by A. J. Davis and other seers."

This is astounding!—not the negro's feat, but the fact that an intelligent, educated physician could be so "easy" as to gulp down an uncorroborated story of an ignorant, superstitious old negro, low in the scale of intellectual development, and in the face of modern scientific enlightenment declare unqualifiedly, "this is evidence of the existence of a psychic body or spirit." On exactly this kind of "evidence" witches were condemned to death some time ago! Suggestibility and suggestion give the scientific explanation of the old slave's vision. Such a conception of "spirit" as "Dr." Carter confesses he has, is crudely materialistic, and is not exceptional among Spiritualists.

¶ Dr. T. J. Bowles has been contributing to the local newspaper of his town, the Muncie (Ind.) *Morning Star*, an extensive series of interesting articles on "Persistence of Superstition." The Muncie people are to be congratulated on having such an independent, liberal newspaper in their city—one having the courage and fairness to print the radical writings of so outspoken a Rationalist as Dr. Bowles. I understand the articles are to be printed in book form, which is a very commendable thing to do.

¶ Let me ask every reader of "The Review" who has not seen the health magazine, the *Good Health Clinic*, to send his name and address, and five 1c. postage.

stamps, to Dr. E. Elmer Keeler, 468 S. Salina st., Syracuse, N. Y., and tell him you are a "thinker" with credentials from "The Humanitarian Review."

¶ "The Review" is late this month, owing to severe sickness of Mrs. Davis. For a week, recovery seemed improbable, but at this time she is convalescent.

¶ My friend A. C. Bratnober, of Los Angeles, bought six copies of *A Future Life?* and says, "You ought to sell a million copies at a dollar apiece."

¶ I have planned to make "The Review" for both November and December especially interesting, and will print a large number for samples.

¶ Any "Review" subscriber who will place a copy of *A Future Life?* in a public library can have it for that purpose for only 50 cents.

¶ Of course you will read Prof. Wakeman's able article in answer to Mr. Wettstein on "The Scientific Ultimate," in this number.

¶ The long regular articles have crowded out some intended editorial and several letters this month.

¶ For November I have in hand a fine scientific article by William Plotts, and another by Wakeman.

¶ Prof. Wakeman will extensively review my new book—*A Future Life?*—in the December number.

¶ Why not send for a dollar's worth of sample copies of Nov. H. R. for your friends?

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The editor is not to be considered as either endorsing or opposing anything herein unless he does so expressly in "Comments."

FROM EDITOR OF "A STUFFED CLUB."

Denver, Colo., Aug. 26.—Your book received; am glad to own it. I have not been able to read all the chapters as it was published in your monthly periodical, but I had them put aside for that purpose at some future time. The book, however, will save the trouble of taking up number by number of the magazine. I shall give it a notice in the next *Club*. You are doing a good work, and your book is especially fine. [Dr.] J. H. TILDEN.

[In *A Stuffed Club* for October the Doctor gives a kindly notice of *THE REVIEW*, in which he remarks that "this is a magazine that prides itself on getting as near the truth as possible on the subject of ethics. The editor says things that please me mightily." Send him 10c. for sample *Club*.]

BETTER AND BETTER.

San Diego, Cal., Sept. 5.—Better and better! What a wholesome number *THE HUMANITARIAN REVIEW* for September is! The editor seems to have an inexhaustible reservoir—the more flowing out, the more flows in, keeping the output fresh and palatable. This is as it should be. If any reader of the H. R. has been questioning in his mind what could fill the magazine so creditably as the "Future Life" papers, which graced so many pages, the September number answers satisfactorily. And since we have *A Future Life?* in book form, it is better appreciated than when it came in monthly installments. "To be continued" is never a pleasant ending to a story or narrative. When I began to read the book, on reading chapters 1 and 2, I was ready to say, truly, reading the same right along consecutively is more interesting, and the sense is more clearly seen, than when reading the

monthly installments. *A Future Life?* is ably written, and convincing to those who are not certain that it is untrue. Appreciation is not flattery; truth may be flattering, but it is never flattery. It is a pleasure to the friends of the monthly that it is so well appreciated.

MRS. C. K. SMITH.

A NOBLE EXAMPLE.

Whittier, Cal., Aug. 26.—Have read about one-half of *A Future Life?* during which it dawned upon me that it is one of the very best books that ever appeared. The problem with me would be, how to get this book before the people who would want it could they have an inkling of what it contains. Enclosed I send cheque to pay for a dozen copies, ten of which are for distribution in public institutions, to be selected by you. . . . About a hundred extra copies of the magazine [for Nov.] is all that I will require; will send you list of names and addresses later.

WM. FLOTT.

BE INTELLECTUALLY HONEST.

Wilmington, Vt., Sept. 15.—“Straws show which way the wind blows,” and the occasional appearance of utterances such as this clipping from the N. Y. *World*, show the drift of public sentiment. The process of “getting out” is slow but sure, but so have been many of the geologic changes. Let us be patient and persevering: there is great reward for the intellectually honest. For them life has a truer and a better meaning than supernaturalism can give. Yours appreciatingly,

E. A. FITCH.

THE DOCTOR'S DIAGNOSIS.

Cincinnati, Sept. 7.—Book, *A Future Life?* to hand. In next issue of the *Blade* I give it a notice. I think what I have written will please you, and I said no more than the work justifies. I greatly admire your calm, deliberate style. Only one thing wrong with THE REVIEW: not enough of it.

J. B. WILSON, M. D.

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THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by Scientific Methods

Vol. V. LOS ANGELES, NOVEMBER, 1907. No. 11

HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ THE ideal of a true and good religion is a fixed star in the zenith; its realization, a delightful cultivated garden of flowers and fruits in human character.

¶ Agitation of thought leads to inquiry, inquiry leads to truth, truth leads to right, right leads to good, and good leads to happiness.

¶ A hut built on a rock is safer than a castle built on the sand.

¶ The sunshine of heaven may paint the flower and flavor the fruit, but the chief elements of their sustenance are drawn from the atmosphere and soil of earth.

¶ Deny false doctrines, but also declare true ones; break the images, but also construct verities; destroy the idols, but reserve their temples for better uses.

¶ Righteousness is the key that unlocks the gates of heaven, that is, happiness, in this world or any other. Gold cannot purchase it; blood cannot redeem it when it has been lost,

[To be Continued.]

Written for "The Humanitarian Review."

NATURE'S WONDERFUL LABORATORY.

BY WILLIAM PLOTTS.

DOWN in the earth's crust, under our feet, is the most wonderful of workshops, where chemical processes of the most complicated kind are constantly enacted.

FORMATION OF COAL STRATA.

Take coal, which was formerly supposed to represent beds of compressed vegetation on the ground where it grew—perhaps the crudest geological conception ever promulgated. It is now plain that coal is only ordinary strata that have been changed by the heat and other chemical agencies that abound in subsiding areas—carbonaceous matter taking the place of silicates, etc., until in some of the older coals the strata have become as much as 19-20ths pure carbon.

Happily, coal, in its mode of occurrence, gives us the key to its origin, as does petroleum and many other products which, in their continuance throughout large areas, plainly occur in horizons representing former isogeotherms (planes of equal heat) in the earth.

AN EXPERIMENTAL DEMONSTRATION.

Take a large iron kettle, holding, say, a barrel. Fill it one-eighth full of earth mixed with some kind of tar. Then sift alternately a one-quarter inch of sand and fine dust, until the kettle is nearly full, taking care to keep the mass covered with water during the building in order to exclude the air. We will consider the layers as representing the various strata of the earth, and one inch to represent one thousand feet. Next, in order to better

represent the natural conditions in the earth, give the kettle a tilt to one side (all strata are more or less tilted or pitched). Next, build a fire directly under your kettle until the water on top begins to boil, at which time the heat at the bottom will be, perhaps, 600 or 700 degrees. Cool off and dig down one side, and you will find that the tar had cooked up and formed across the kettle in its isogeotherm of distillation of such products, and has blended preferably with the finer material; but, as the kettle was tilted, the tar (which we will now call coal), in its continuance across the kettle lies unconformably (that is, out of parallel) to the strata, and consequently there will be a number of "breaks" in the isogeotherm, or coal field, because certain strata was best adapted for the coal to blend with.

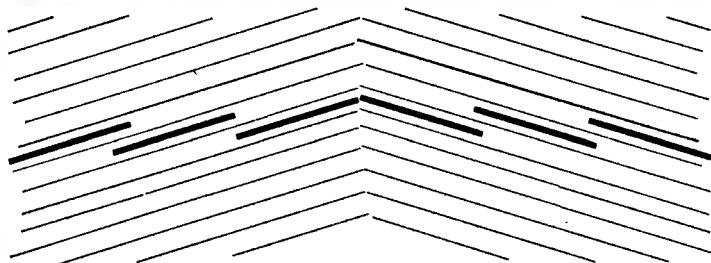
This is the mode in which most coal-fields occur, an exception being the Pittsburg, Pa., coal field, where (the whole of the strata being nearly uniformly clayey shale) the coal occurs without breaks, the slight unconformability to the bedding not having been detected until the drilling of the oil wells in that region.

Nearly all writers on popular geology speak of the "coal measures" (which term, if it has any meaning at all, means the coal-containing horizons) of different countries as being from fifteen hundred to eighteen thousand feet thick. The observers who estimated such enormous thickness of coal horizons, of course aggregated the thickness of all the strata in which coal was known to occur at any point, assuming that the coal would continue indefinitely in continuation of the plane of bedding.

A PRIZE OF \$100.00 OFFERED.

In the interest of knowledge on the subject (which it costs time and money to obtain), the writer of this offers a prize of \$100. to the first person who will send a prop-

erly-attested account of coal beds occurring vertically as much as one thousand feet apart. Of course he does not believe that coal horizons occur that thick, either vertically or stratigraphically (that is, at right angles to the bedding—the true coal horizon would be less than either) but it is readily conceivable that they might occur that thick, especially in the Pennsylvania anthracite region, or in some of the highly-tilted strata of Britain or Belgium.



Common mode of petroleum and coal occurrence in relation to strata formation. Observe how those products, in their continuance, occur in orderly, limited horizons, independently of the bedding, showing that the cause of the tilting of the strata operated both before and after the carbonaceous horizons were formed in a true horizon. In following down the dip of the strata the newly-appearing bed almost invariably occurs above: that is, in a higher geological horizon than the last one. The rule obtains on both sides of the same anti-cline.

A PUZZLING PHENOMENON.

We have seen that the carbonaceous matter has preferably blended with the softer and finer clayey shales, but in the absence of such material entirely different strata have turned into coal—in some cases even coarse pebbles, the water-worn roundness being unmistakably preserved, have formed coal, and the adjacent portions of the pebble strata being softened into fire-clay, the phenomenon greatly puzzles the miners, it being very exceptional.

A popular writer, and of course an adherent of the "compressed vegetation" theory, having such a case

brought under his observation, says: "In a period of elevation, the superincumbent strata must have been eroded away, and the coal bed cut into by a rivulet which formed a bed of water-worn coal pebbles in the coal bed itself, after which the region subsided, and the coal, with its pebbles, was covered with sediment as before." Those of us who have given some consideration to the slowness of earth movements, and the perishability of coal, will not concur.

WONDERFUL CHEMICAL CHANGES.

Hardly less wonderful than the change in the coal strata itself has been the change in the adjacent strata. Where the stratum was of an impervious nature it usually turned into fire-clay, which we know is a nearly pure silicate of alumina, the cleavage having a peculiarly greasy-looking appearance. In those rare cases where porous sand-rock caps or underlies the coal, it is not changed at all, the porosity evidently serving as a vehicle of chemical transport.

The nature of the wonderful chemical changes that have taken place in the surface strata of any locality is best understood when we consider that most of the present land surface of the earth has plainly had miles of material eroded from above it.

HEAT AND PRESSURE.

The classification of strata in accordance with the amount of heat and pressure to which they have been subjected is of the greatest importance. Each horizon of like products has been subjected to a like approximate pressure and to an exactly-like maximum of heat at the time of its greatest subsidence. We do not know enough about conditions under great pressures, and under the wonderfully slow processes that operate in the earth, but many things bear out the belief that the isogeotherms of distillation of coal and petroleum therein are about of

the same temperature as artificially obtains.

SOME PRACTICAL DEDUCTIONS.

We must remember that where we can trace a single series of 30,000 feet, or more, of strata (and such amounts are vouched for), we must look for the coal and petroleum horizons near the top of the visible series, because the comparatively-few thousands of feet of material that had been above them would be more crumbly and less compact and hence not likely to survive the denudation that had exposed the immense series of strata. Likewise, when we observe a flat or gently-rolling landscape composed of crumbly material, where the bedding can only be detected in the most favorable locations, we may be sure that the valuable minerals, if any, are far below, excepting, of course, a possible separate series of strata within reach of the surface.

ORIGIN OF COAL AND PETROLEUM.

The product that results from an artificial distillation of wood is as a whole a thick, tarry oil, which is separated into many substances, including alcohol. It seems probable that coal and petroleum resulted from the natural distillation of the proportion of woody matter, mostly ground-up leaves, that all river sediment contains. As the ocean bottom slowly subsided, perhaps miles vertically, the increasing heat, owing to the constantly added material that was brought down by the rivers, would drive the distilled matter upward; or rather, the matter, instead of subsiding with the strata, would maintain its relative distance to the surface as the accumulating mass subsided, skimmed of its carbonaceous matter, which accumulated in quantity, according to the amount of subsidence that occurred and the richness of the strata in woody matter; and at the time of maximum subsidence of the region the differing minerals would be ranged in a series of horizons, and during the long ages of emergence and erosion their secondary concentration into

compact beds or nodules with the elimination of their impurities would occur.

Many substances which are usually classed as definite strata are really strata that have been, like coal, changed in the earth, and in their continuation represent former isogeotherms, among which are dolemite (which always belongs, and occurs, in or near the horizons of coal or petroleum, although the latter products might be absent), "old red sandstone," or at least the coloring matter thereof, gypsum, etc.

RELATIVE POSITIONS OF COAL AND PETROLEUM HORIZONS.

Petroleum occurs in horizons like coal, except that its domiciliary conditions are less stable, and small quantities and traces may sometimes occur as much as two thousand feet above the main bodies, although it is generally confined to a horizon of three or four hundred feet, vertically. Coal and petroleum frequently occur in the same locality, the coal, contrary to what might be expected, always occurring above, usually 1500 to 2000 ft., although in one portion of West Virginia the petroleum approaches to within a few hundred feet of the coal. While petroleum occurs in a definite, orderly horizon like coal does, it does not occur so regularly throughout that horizon, being collected more into spots or irregular belts, generally along the axis or on the upper flanks of anti-clines. The fact that petroleum occurs only in porous strata—often very limited and irregular in occurrence—also probably has much to do with its irregular occurrence.

PROBABLE CAUSE OF PETROLEUM POOLS.

The fact of petroleum being collected in rich pools and streaks along anti-clines may be accounted for in this wise: As the heated strata subsided, perhaps miles vertically, after the heat began to drive the carbonaceous matter upward, they (the strata) would tend to have an inclination in one direction, and some strata offering more resistance to the volatile matter than others, the

matter would have a tendency to follow lines of least resistance up under the shelving strata, thus gathering it constantly toward the axis of the anti-clines. The volatile matter forming the coal might be of a more penetrating nature and therefore not so susceptible to the resisting power of the refractory strata.

Where petroleum and coal occur in the same locality, the former is of a light gravity, and the strata is comparatively of a great age; and it may be assumed that it also had considerable age at the time the carbonaceous matter was blended with it. The older the stratum, the firmer it would be, and of course the more resistance it would offer to the matter penetrating it, while the tarry petroleum of California and Texas, occurring in comparatively recent and crumbly strata, may be likened to a mixture of coal and light petroleum, and coal rarely (and then of little value) occurs above such petroleum.

Whittier, Cal., October, 1907.

EDITORIAL NOTE.—The writer of the foregoing article is personally known to me, and I can confidently assure the reader that he is no mere, irresponsible theorist, but a critical and discriminating observer who has had more than ordinary opportunities and experience in his line—an independent thinker of much natural ability and practical education who directs his efforts toward securing desirable and valuable results. As to his offer of a \$100. prize, on page 409, I will say that he is not only able to pay many-times that amount, but he is a sincere, conscientious truth seeker, and makes this prize solely in the interest of, and for the purpose of securing, reliable information; but mere assertions will not secure the prize. Every claim must, as is right, be well attested and capable of demonstration. Mr. Plotts has discovered some geological principles, and he is a practical miner who has proved their correctness, not by "chewing the string," but by "eating the pudding."—SINGLETON W. DAVIS.

Written for "The Humanitarian Review."

GOETHE ON "A FUTURE LIFE?" AND OUR REAL IMMORTALITY.

BY THADDEUS BURR WAKEMAN.

THAT Johann Wolfgang Goethe (1749-1832) was the greatest poet since Shakespeare, and the greatest leader in the Rational world, is now conceded by those most competent to judge, and by the peoples generally. Accordingly, there has been a great desire and curiosity to know clearly what were his views upon the subjects named at the head of this article. The following extracts from his works are his most decisive expressions on those subjects, and give his conclusions beyond the shadow of a doubt ; and they amount to this :

1. The old notions and beliefs in regard to an egoistic personal consciousness, life and "immortality" after death, are not sustained by the higher and more accurate scientific knowledge of modern times ; accordingly, they must be gradually abandoned and replaced by our share and participation in the immortality of our society and race, now made perfectly clear by the modern sciences—material, vital and social. In short, as man discovers that his real existence is only as a *part-whole*, his selfhood is found to become merged in that whole and to be correlated in and by it.

2. Thus the altruistic life and immortality having before and at death become the complete correlate of the whole human being, his egoistic life, consciousness, personality and existence in any way or form *cannot possibly* continue.

Goethe anticipated the law of correlation so thoroughly

that it is hardly an anachronism to use that word in concisely expressing his views. In the light of it, his poems under the title of "God and the World," and all of his scientific works, should be read. He was a thorough Monist, as Haeckel tells us. These poems are given in a translation, literal and linear—would 'twere worthier. All "poetic" translations of Goethe are, generally, untrustworthy, and every translation should, if possible, be compared with the original. Even though you know little or no German, you may get to feel a touch of that natural rhythm and melody which Beethoven said made the inspiration of his music.

As a preface to these poems, you will find an extract from the *Dornberg Letter* of 1828 to the then incoming new Duke of Weimar. Could a more weighty and important message have been given to the Duke or *us*? "The one immortal individual" is from the French sage, Pascal. This passage is the necessary outfit for a *modern* life, never to be forgotten.

Poem 1. By remaining with the Sadducees, the sect of Hebrews described by Josephus and famous as rejectors of the belief in personal immortality, the Poet describes his position once and for all. "Another world" of glorified (verklärten) twaddle would be intolerable. If, as under the Copernican astronomy, the soul cannot leave this pendent earth, its fate is, if possible, worse, and gives an awful horror to death, as Shakespeare describes in *Measure for Measure*.

Poem 2. Upon "the notion" that "desire" and "need of completion" require "compensation"* by some future god-like pleasure, the Poet wastes no words. We find only the stern advice to "free our souls" of that nonsense.

Poem 3. Having thus shaken off the old nightmare, the Poet tells us of another† "immortality" we can never

[* See these "notions" fully discussed in the new book, *A Future Life?* (by the editor of THE REVIEW), §§ 71, 72 & 73, pages 116 to 120, inclusive.] † *Ibid.*, p. 159.

wholly "do without" (entbehren) because it is the condition of our existence—the fact and law of correlation.

Poem 4. What that real and only immortality is, the Poet shows in three verses called the Interlude (Zwischen-gesang) in his Masonic poems. Carlyle calls the first of these poems named the "Lodge Symbols" the finest thing ever written by man; yet he makes a bad translation of it in his *Modern Worker*. We must realize the flow of time—past, present and future: "the present moment is eternity." Our present is "our eternity." Brief, yet endless is our choice and work in it. If we work ourselves, however humbly, into the continuous and enduring, we are insured eternal continuance; if not, we drop out as so much waste or obstruction.

Poem 5. This sums up the last poem into "the chief end of man," and our work and duty, to wit:

"Ourselves to eternalize—
For that are we here!"

And how to do it is to avoid "the transitory," however seductive, and to invest, by honest and devoted work and service, our lives in that which will make for the health, strength, welfare, progress, triumph and glory of *man*.

Poem 6. The result of world-correlation and of human evolution is illustrated by the last words of Faust. His efforts for good, met by "the pure humanity," atone for his failings and "the highest moment's bliss he enjoys in the *now*"—the true heaven, which in time will be realizable on earth.

Poem 7. The chorus with which Faust closes is the advance of the *ideal* resulting from the advance of the *real*, as indicated in the final words of Faust:

Out of the changing transitory, the
Permanent symbol, type and law will come.
Then the insufficient will become event;
That 'beyond description' will be done;
For to the realization of these,
The ideal as the eternally feminine,
The real center of the human world,
Will lead forward the ever advancing race of *man*.

Note that this "heaven" is on this earth, seen as a vista from a mountain, and that neither Gretchen nor Faust do really ever die. He or she "dies," as to them, a word that does not occur!

Poem 8. The practical method of expressing and applying the modern conclusions to deaths, funerals and monuments. The *life*, and not *they*, is the important matter to be considered. The funeral is the real Judgment Day.

Poem 9. These lines conclude a little presentation poem of his *Iphigenia* at Tauris to the actor Kruger, who played Orestes splendidly in that drama. It says that our true and only Savior is the "pure Humanity," who atones for our failings—but by a sacrifice that we must, if possible, never allow to be made. That can only be done by avoiding the failings and defects.

Poem 10. In the old world, the principal use of life was to "prepare for death." Figures with mottoes, *Memento mori*, "Remember to die," were often presented to friends or exchanged. To such a gift the Poet replies by this poem and reverses the motto, thus: *Vivere Memento!*—REMEMBER TO LIVE!

Certainly: We have once to live, and
The chief object and end of life
Is life itself; for itself the future it makes.

Poem 11. This picture of "a sage" was made when Goethe was a young man, but he lived to realize it when in his riper years he became the center of the literary and intellectual world. It may have been suggested by Shakespeare's Ceremon in *Pericles, Prince of Tyre*. In Shakespeare's plays, there only does the word "immortality" occur, and in the sense in which Goethe, Comte, learned, and the modern scientific and social world are learning, to use it.

Poem 12 is Ceremon's description of his wise career and motives, which remind us of Prospero in the *Tempest*. The whole of the latter part of this play of *Pericles*, which is the only part that Shakespeare wrote, is alive with the

spirit of science and humanity which is now enlivening and saving the world. The word immortality occurs also in the poems, in the same sense. These sages of the two greatest poets may be beyond imitation but their inspiration may be shared by all as a saving influence.

Extract from *The Dornberg Letter* (1828):

"The rational world is inevitably [correlatively] sent forward from generation to generation, so as to secure the constant succession of its activity. When a human soul realizes this high and everlasting truth on application, he feels himself ever remanded to, and encouraged in, the duties of life. For the rational world is to be considered as one great *immortal individual*, which unceasingly works the necessary, and thereby raises itself to be master over the seemingly accidental and unhuman."

Thus is recognized the continuity and solidarity of the human race as the greatest vital truth, and the true and scientific basis and motive of and for the duties of human life, both individual and collective—that is, personal and social. [The following are the literal and linear translations of extracts from Goethe's poems numbered in order as above commented upon:]

- No. 1.—A Sadducee forever I'll be!
 That would drive me to despair
 If the Philistines, now cramping me,
 Should narrow-up all eternity;
 'Twould be the same old fiddle-faddle—
 A heaven only for celestial twaddle!
- No. 2.—That from this wild longing—
 This rich sowing of tears,
 Pleasure, as if of gods, e'er reaped may be—
 Of that notion thy soul make free!
- No. 3.—'Thou hast immortality in mind—
 Canst thou for it thy reasons give?'
 Right well! The chiefest lies in this:
 Without it can we never live!

No. 4.—*Interlude*: THE IMMORTAL.

The fleeting transient let pass as it may !
 Wisdom from that you'll ever seek in vain.
 From out the past, the able ever springs,
 In fairer deed eternal to remain.

Thus ever to itself the living wins,
 From change to change, new power o'er all ;
 For Reason's world, enduring forever—
 That alone makes mankind continue.

And thus resolves itself that great query
 About our long-sought second Fatherland ;
 For what dies not in our earthly days,
 Insures that death itself we shall withstand !

No. 5.—Naught of the transitory,
 Howsoe'er it appear !
 Ourselves to eternalize—
 For that are we here.

No. 6.—Last words of Faust :

The traces of my earthly days
 Cannot in the ages pass away !
 In the forefeeling of such lofty fate,
 Enjoy I *now* the highest moment's [bliss].

No. 7.—Closing lines of Faust: *Chorus mysticus* (or *In excelsis*, as Goethe first wrote it).

All the transitory
 Is a symbol merely ;
 The insufficient—
 Here becomes it real ;
 The undescribable—
 Here is it done ;
 The eternal-womanly
 Draweth us thitherward on !

No. 8.—And when the friends decay,
 All the same 'twill be,
 Whether under marble columns,
 Or in the turf-bed free.

The living—let him bethink,
 Though turns the day awry,
 That he to friends be giving
 What *now* and *never* can die !

- No. 9.—So in action, so in speech,
Full of love, proclaim it far;
For all human failings—ills,
Pure Humanity atones.
- No. 10.—*Memento mori!* Plenty of them there are,
I wouldn't stop to count them o'er;
Why shall I in the flight of life
Keep torturing you o'er its bounds?
Therefore, as an old grizzly bear,
I commend unto *you*, this, my teaching:
After thy own way, my dear friend,
But *always* let it be—*Vivere memento!*
- No. 11.—Goethe's character of *The Sage*. (From his
opera, *Erwin and Elmira*.)
Unless I err as to what in him I see,
This man knows more than others know.
His free, unclouded eye beholds
The distance clear—veiled in mists to us.
That melody of Fate [law], which around us
In a thousand ringing circles hovers,
His ear perceives, while we scarcely catch
But here and there, only broken tones.
So, if I'm not much deceived, this man will
Extend to thee consolation and needed help.
- No. 12.—Shakespeare's character of *The Sage*. (From
Pericles, Prince of Tyre.)
Ceramon.— I hold it ever
Virtue and cunning [skill] were endowments greater
Than nobleness [rank] and riches: careless heirs
May the two latter darken and expend,
But immortality attends the former,
Making man a god. 'Tis known, I ever
Have studied physic, through which secret art,
By turning o'er authorities, I have,
Together with my practice, made familiar
To me and to my aid the blest infusions
That dwell in vegetives, in metals, stones;
And I can speak of the disturbances
That Nature works, and of her cures; which doth give
A more content in course of true delight [me
Than to be thirsty after tottering honor,
Or tie my treasure up in silken bags,
To please the fool and death.

Written for "The Humanitarian Review."

THEN AND NOW.

BY MRS. C. K. SMITH.

I WAS born in Puritan New England, and remember vividly what a Puritan sabbath day was. A tithing man (a parish officer) was elected to enforce the observance of the sabbath. The duty of the tithing man was to sit at the church door and arrest any person found walking or riding on Sunday for any other purpose than going to church or, in case of sickness, going for a doctor. What a quiet, solemn day Sunday was!

As has been truly said, the spirit of intolerance, cruelty and oppression, which the despotic injustice of generations had instilled into the hearts of the early colonists manifested itself in blue-laws, whipping-posts, ducking-stools and witch-burning.

And now, in this year 1907, we have Puritans living yet. One, imbued with the uncharitable Old Testament symbolism, which he seems to interpret literally, says:

"The curse of this age is lack of reverence. If a priest was stricken dead for laying his hand on the ark of God to steady it, how much more is it to sneer at the holy temple of God, or the things sacred to his service? If a man was stoned to death for gathering two sticks for a fire on Sunday, how about the sin of excursions, hunting, feasting, etc.? In the old days the organ was looked upon as an invention of the devil, and a church choir as a congregation of evil, and it is. There is nothing fine in these solos and quartettes. All these later songs are set to dance tunes, coon songs, etc."

The writer whose words I have quoted seems not to remember that Jesus said "the sabbath was made for man, and not man for the sabbath," and that the Apostle Paul says in reference to observing the day, "Let everyone be fully persuaded in his own mind." Yes, there are pious ones today who would like to go backward to Old Testament times, ignoring the love and good will inaugurated by the teachings of Christ.

Written for "The Humanitarian Review."

NATURE'S ART AND ARTIST.

BY JOHN MADDOCK.

"NATURE is art": this we can clearly see ;
But not without an artist—this can't be.
A human artist works with brush and paint,
With frame and canvas to produce a saint ;
And by the same combine he paints a brute,
A landscape, flowers, leafy trees or fruit.
Right reason cannot justly say of man
That his productions do not argue plan ;
Although what he creates is correlate
And is not separate from the links of fate.
The art in nature's not by brush and paint,
Yet there is pictured landscape, brute and saint ;
All living pictures, and with shapes and hues—
Organic features, too—all that accrues.
Right reason's bound to say of nature's art,
That subtle planning plays an active part ;
That though there's correlation well revealed,
The planning in her art is not concealed.
Right means to ends in everything abounds—
In eyes that see, in ears according sounds.
This does not mean the universe was planned,
But that the forms in nature, coarse and grand,
Were made to be as they appear to be ;
That correlation does not set them free
From being arts, without a thought and plan,
No more than art in the domain of man.
The supernatural has no place with man,
Nor has it in the art of nature's plan.
The natural is objectively revealed ;
The super, *non est* ; hence it is concealed.
Man has a sensory system because he roves ;
The cosmos needs none ; why ? It never moves.
It needs no vital organs to give it life ;
It needs no brains for art ;—here ends the strife.

Minneapolis, Minn., Oct. 10, 1907.

FIVE BOOKS ON THE BORDER- LAND.*

[Review by MR. BLIGHT in the "Fellowship" Magazine of October.]

MORE and more scientists are coming to believe that there is a great field for investigation in psychic phenomena that demands the attention of thinking people. It is the scandal of science that this line of investigation has been treated with such derision and neglect. Every day we are brought face to face with supernormal experiences indicating the existence of influences and forces of whose nature and laws we know practically nothing. But at last there seems to be an awakening among scientific investigators, and they are turning their attention to this misunderstood but promising field. Five books on this fascinating subject, four of them hot from the press, lie on my desk as I write.

Dr. Hyslop, formerly Professor of Logic and Ethics at Columbia University, adds another book to his valuable series. His former books, "Science and a Future Life," and "Enigmas of Psychical Research," are considered authoritative. His new book continues the narration of experiments, clear, definite, logical weighing of the evidence, and scholarly consideration of the various hypotheses advanced in explanation. It is impossible in a brief space to even suggest the argument; but sufficient idea of the scope and purpose of Dr. Hyslop's work may be obtained from the chapter captions: Sense-perception, Interpreting and Associating Functions of the Mind, Memory, Dissociation and Obliviscence, Illusions, Hallucina-

* *Borderland of Psychical Research*, by James H. Hyslop. H. B. Turner & Co., Boston. Price, \$1.50 net.

A Future Life? by Singleton W. Davis. Published by the author, 854 E. Lee st., Los Angeles. Price, 75 cents.

Proofs of Life After Death, by Robert J. Thompson. Herbert B. Turner & Co., Boston.

The Psychic Riddle, and *The Widow's Mite and Other Psychic Phenomena*, by I. K. Funk, D.D., LL.D. Funk & Wagnalls Co., New York. Prices, \$1.00 and \$2.00, respectively. All the above may be obtained through the Fellowship Publishing Co., Los Angeles.

tions, Pseudo-Spiritistic Phenomena, Subconscious Action and Secondary Personality, Reincarnation, etc.

Dr. Funk gives us the history of recent investigations, describing the experiments with clearness and simplicity, and it will make perhaps more popular reading than Dr. Hyslop's book. One of the most interesting chapters in the book is entitled 'Some Things that Seem Proven, and Some Things that Seem Not Proven.' Dr. Funk believes in a world of spirits, but is not certain that there is any way open for physical communication between the spirit world and this. There is much valuable information and suggestion in Dr. Funk's book.

Now into the ring comes the avowed agnostic and hurls his shining lance against all theories and sundry. In a small book of 168 pages, Mr. Davis, the able editor of *THE HUMANITARIAN REVIEW*, discusses the orthodox Christian conception of life after death, reincarnation and its attendant doctrines, 'spiritism,' as he calls it, and the theories of Haeckel, Hudson and others, and demolishes them all—so he says.[?] Mr. Davis's work evidences a desire to be fair but the very brevity of his book makes a direct, concise diction necessary that appears at times superficial and often dogmatic. His conclusions are summed up in the final paragraph: 'I find absolutely no facts upon which can be based a knowledge that a future life is a certainty, or that it is a probability or even a possibility, and yet this does not positively prove that it is not.'

"Proof of Life After Death" is a collation of opinions as to a future life by such eminent thinkers as Prof. N. S. Shaler, Camille Flammarion, Sir William Crookes, Prof. Wm. James, Sir Oliver Lodge, Prof. Alfred Russell Wallace, Hon. Wm. J. Bryan, and others representing every walk of life and every department of thought. It is an interesting symposium and will undoubtedly bring consolation and hope to many suffering a bereavement.

In Dr. Funk's book, "The Widow's Mite and Other Psychic Phenomena," there is a vast amount of information, and no one wishing to be well informed upon the subject of psychic research can afford to overlook it.

REVIEWS OF "A FUTURE LIFE?"

"The Blade is in receipt of a well-written volume by Singleton W. Davis, editor of THE HUMANITARIAN REVIEW, upon the subject of a future life, in which the author reviews the question from a variety of view-points, and arrives at the very logical conclusion that there are no proofs of any future life wherein individual consciousness and entity can be maintained. He further concludes that even if there be a future life, of any kind or character, serious doubts must of necessity exist concerning the supposed beneficial influences [of a belief in it] upon the race, collectively or individually. In this the author is amply sustained by all the evidence of all the ages. The author, however, does not rest content with merely exploding the orthodox notions of a future life, but he takes up so-called spiritual phenomena, discusses them from a philosophical and scientific standpoint, calling to his aid the mechanical and chemical forces of nature, even wading through the idiosyncrasies of reincarnation and resurrection until a vast field of thought has been covered. The book is concise, the argument thorough, and the conclusions complete. It consists of 174 pages, and is divided into twelve chapters and is handsomely bound. And it should have a wide circulation among thinking and reading people."—*Blue Grass Blade*.

"Singleton W. Davis, editor of THE HUMANITARIAN REVIEW, has our thanks for a copy of his book, *A Future Life?* We read the matter of this book as it was published in parts in THE REVIEW, and our recollection is that it is a very fair and scholarly consideration of the question of a personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated. It is a valuable little work of 168 pages, and neatly bound."—*Ingersoll Mem. Beacon, Chicago*.

In Memoriam



Mrs. Rebecca Everett Davis

Beloved wife of Singleton W. Davis

Born in Ohio, Dec. 28, 1844 :

Died in Los Angeles, Cal., Oct. 18, 1907 :

Aged 62 years, 9 mos. and 20 days

As long as Her friends live, in their hearts She will live.

At Rest.

THE HUMANITARIAN REVIEW

DEVOTED TO

The Study of Mind, Psychic Phenomena, Ethics and Religions by the Modern Science Method

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Vol. V. LOS ANGELES, NOVEMBER, 1907. No. 11

EDITORIAL DEPARTMENT.

BRIEF PARAGRAPHS.

¶ Memory is an inconsiderate servant: though she preserves our joys, she drowns not our sorrows.

¶ Death is the Supreme Judge; when he renders his decision there can be no appeal, but he balances all accounts.

¶ When death takes from us those dear to us, there is much consolation in knowing they were worthy of being dear to us.

¶ Though Death dips his arrow in sweet forgetfulness for his victim, to those he passes by he hands a cup of bitterness that cannot be forgotten.

¶ If there is life beyond the grave, it is consoling to think that our dear departed are in no weird world of unrest or walled-in prison of eternal ennui.

¶ In the journey of life it may be necessary to wade through dismal swamps of sorrow sometimes, but it is the part of wisdom to lift up our eyes and press on toward the sunny meadows beyond, ever laboring to actualize our highest ideals.

* * * * *

IN MEMORIAM

¶ Who can realize the anguish of a final separation of two close, congenial companions in conjugal life after forty-three years of all but constant living in each other's immediate presence? None but those who have had that experience! Such has befallen the editor of "The Review" since the October number conveyed to friends a brief note of quavering hope that Mrs. Davis was then convalescing. That frail hope was soon ruthlessly extinguished.

Just as the eastern sky was being lighted up by the dawn of the 18th day of October, 1907, my dear wife, Rebecca E. Davis, calmly breathed her last breath and sank into eternal rest as peacefully as a weary infant drops into refreshing sleep upon its mother's bosom. Though suffering most terribly the torturing physical pains consequent upon cancer of the stomach, at the last she was spared from the mental anguish of the final parting from those she so dearly loved by the kindly veil of unconsciousness; and this fact is one crumb of consolation to those she left behind her.

At dawn on Dec. 20, 1864, at the home of her parents in Sidney, O., Miss Rebecca Everett and Singleton W. Davis were married—proclaimed to witnessing friends, in the forms of the State's law, hopefully and lovingly, vows of conjugal faithfulness that have never had even a shadow of infraction on the part of either. Since that joyous morning we have journeyed side by side through sunny meadows, over steep mountains of difficulty and desert plains of painful want, deep, down through dark valleys of

sadness and sorrow, and now and then across fields of requiting, productive effort—a journey unusually eventful of both the joys and the sorrows of life.

To us five children have been born, three of whom she and I followed to the grave many years ago, and two of whom still live to sorrow with me for this last great loss. In her tastes and life-work she was thoroughly domestic and devoted to her little family; and though as radical in her Rationalism as myself, and probably more positive in her disbelief in a life after death, she was not aggressive and took no part or much interest in Rationalistic propagandism. And during her late fatal sickness she said nothing about any religious matter, with one very brief exception, and though she seemed to realize for some time that she probably would not recover. On several occasions when suffering terribly, she expressed a desire to die, saying "I am so tired!"—reminding me of "Saladin's" pathetic poem, "I'm weary—let me go," extracts from which were printed in "The Review" of last January, and two stanzas of it I here repeat:

"Draw the bolts, undo the bars,
And let me go;
'Mong lilies kissed by dreamy stars
Lay me low;
For here I'd rest my aching head,
Here end my life-long woe;
Ye myrtles o'er the holy dead,
I'm weary—let me go.

.....
"The fadeless amaranth is dead,
The daisy's eye is blind,
The ravished white rose and the red
Wail in the winter wind,
And pants and longs my yearning soul
With hectic throb and throe;
I hear the eternal tocsin toll,
I'm weary—let me go."

The exceptional incident above referred to was as

follows: Once, a few days before the end, when I was standing at the side of her bed, she suddenly brightened up and asked, "Where is Sylvia?" (our daughter). I answered, "There she is, standing in the door." She looked at the daughter a moment, and then she looked up full into my face, her eyes appearing exceedingly bright and earnest, and pronounced these two words: "*Religious Liberty!*" and immediately lapsed into her usual semi-conscious state. Not a word having the slightest relation to that expression did she utter before or afterward.

The funeral was conducted by the Woman's Relief Corps of Stanton Post G. A. R., of which Mrs. Davis had been a faithful member for several years. There was no preacher and no sermon, but Mrs. Coleman, President of the Corps, and Prof. J. M. Guinn, a member of the Post and an Agnostic, both delivered highly eulogistic addresses, both very appropriate for the occasion. Interment was in Rosedale Cemetery, of this city, Sunday afternoon, Oct. 20th. The exercises at the cemetery were exclusively the ritualistic burial service of the Corps. The attendance at both the home and the cemetery was quite large and consisted of our immediate neighbors and members of the G. A. R. Post and Corps. Beautiful flowers in great abundance were contributed by sorrowing and sympathizing friends. And so, truly, Rebecca—

So lived, that when her summons came to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
She went not, like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approached the grave,
Like one who wraps the drapery of her couch
About her, and lies down to pleasant dreams.

* * * * *

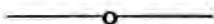
SOMETHING NEW IN SCIENCE.

¶ Special attention is called to the able scientific article, beginning on the second page of this number, entitled "Nature's Wonderful Laboratory," and written by William Plotts, a live, independent thinker and active worker in the field of practical industry—one who "lives close to nature" without being faddish or freakish. The article should be interesting to all who are interested in the advancement of science in general, even if not specially interested in geology or the oil or coal industry, for Mr. Plotts has made some discoveries which expose some old geological hypotheses as baseless assumptions and replace them with sound principles based on solid facts obtained by critical observation and practical experience in mining. These principles are not only proved to be correct by Mr. Plotts's logical argument but demonstrated to be so by the success of his mining operations conducted in accordance with those principles. The following extract from an article in the *Whittier Daily News* of Sept. 9th, headed "Another Good Strike in the Murphy Field," gives an instance of this demonstration:

"The strike is said to be a further vindication of what has come to be known in local oil circles as the "Plotts idea" of strata in the fields about Whittier. It was William Plotts who located the phenomenal wells in the Coyote district, and through careful and scientific study of conditions, he seldom sinks a well that does not prove his theory."

Quite a number of scientific men, journals and institutions will receive marked copies of this number of "The Review" through the generosity and scientific interest of Mr. Plotts, and I sincerely hope such will give his article a careful reading and then write

him for other more elaborate of his writings on the subject, which I believe he is prepared to supply, and will cheerfully do so on application. Furthermore, I wish to assure these people that "The Review" is wide awake on the vanguard of scientific advancement, and is quick to herald new discoveries that have the necessary credentials of facts, and that on this account this magazine commends itself to all progressive, scientific investigators.



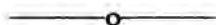
HOW "THE REVIEW" MAY BE ADVANCED

¶ Friends of "The Review," why not make a little effort to assist me in greatly increasing the circulation, extending the influence and enlarging the size and value of the magazine? How can you do it? Thus:

1. In every letter you write say "a good word" for it.
2. When talking upon questions of scientific ethics, comparative religion, psychology, freedom of thought, Rationalism, secularism in public schools and all the government institutions, humane treatment of prisoners, inmates of asylums, children, and animals—on any Humanitarian principle—just mention "The Review" as *one* of the best, if not *the* best magazine in the world devoted to these things.
3. Procure extra copies and hand or send them out to people you believe might be induced to subscribe, and at the same time recommend it by word or letter.
4. Send me well-selected names and addresses that I may send sample copies to; and send me at least half-price in payment, i. e., 5c. for each copy, if you are able—but send the names even if you *cannot* help bear the expense.
5. Show the magazine to newsdealers and ask them to order it for their stands; if they refuse to take risk of not selling it, just say you will order three copies sent every month for a year on trial, and the seller may keep all the money he gets from their sale

if he will return to you all unsold copies, which you may then give away as samples. You may have the three copies (strictly for this purpose only) for only \$1.00 a year. 6. Canvas your city, village or neighborhood for subscribers and keep 50 per cent of the receipts from all *new* subscribers, as pay for your labor; but I cannot pay commission for renewals.

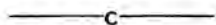
Now, here are six ways to do a good work; why not try one or more, or all of them?



A CO-INCIDENT EPITAPH.

¶ The back door of my office is but a few feet from an entrance to my cottage, so that during a part of the time of my wife's late illness I worked at the case and ran in from time to time to see her. Toward the last I was setting up the Goethe poems on "immortality," in Prof. Wakeman's article in this number. At length there came the time when I set my composing-stick down on the type-case and went into the house to attend her, not to return to my work until after she had gone to her long rest; and when I went back to work, I found that the last thing I had set up and was still in the stick as I had abruptly left it, was the following stanza, which seems to me to be a very appropriate epitaph for the good woman:

So in action, so in speech,
Full of love, proclaim it far;
For all human failings—ills,
Pure Humanity atones.



¶ A number of good letters had to be left out of the Correspondence Department this month, because it became necessary to abridge the magazine somewhat in order not to delay its publication too long—a delay incidental to the sickness and death in the editor's family. For the same reason some of my per-

sonal correspondence had to be neglected, but I hope that all such shortcomings will be kindly excused under the sad circumstances that have befallen me.

¶ Quite a large number of books and booklets sent to this office for review are upon my table, but they will have to lie over until next month, when I shall try to give them such attention as I may think they deserve. Some of those received are—

Flowers of Song from Many Lands, by Frederick Rowland Marvin; Pafraets Book Co., Troy, N. Y.

Sprigs of Poetry, by Norris C. Sprigg; Balance Publishing Co., Denver, Colo.

The Kingdom of Love, by Henry Frank; R. F. Fenno & Co., New York.

This Mystical Life of Ours, by Ralph Waldo Trine; Thomas Y. Crowell & Co., New York.

Sunday Labor, by Thorleif; Kable Brothers Co., Mount Morris, Ill.

In Memoriam: Saladin; a brief selection from his writings, with an Introduction by Cor. (In both English and German); Carl Otto Radde, Hamburg, Germany.

Here's To You; Corodon R. Woodward, Lockport, N. Y.

THE REVIEW for December I hope to make "the best yet." Prof. Wakeman will review in detail and at considerable length, the editor's new book, *A Future Life?* and Hermann Wettstein has secured for work in his "knowledge box" a new force of "teleo-mechanics" in place of those who recently "went on a strike" against this editor, and so will have an article next month on "The Metaphysical vs. the Scientific Ultimate," in reply to a recent criticism of his theories by Prof. Wakeman. And others, including the editor, will offer some things that, I hope, will be very acceptable and useful. I shall print a large edition for the purpose of sending out a large number of sample copies, and I ask all friends of THE REVIEW to kindly send me names and complete addresses of people they think would read it and probably become

subscribers. If a few stamps or a little cash can be sent along with the names to help me bear the additional expenses so much the better; but send me the names even if you are unable to do more, and send them *now*, lest you forget! As a fine example I will here mention that one friend of the magazine ordered 100 copies of this issue and sent me \$10.00 (full single-number price) to pay for them. Much improvement is planned for 1908.

¶ **Wanted**—Copies of "The Review" as follows:

For Sept., Oct., 1906; Feb., May, Aug., Nov., 1905; Dec., 1904, and May, 1903.

For clean, unmarred copies of these numbers I will give the sender three months credit on his subscription account for each one I receive. Wrap flat and prepay the postage; on upper lefthand corner of the wrapper write sender's name and address.

¶ Any "Review" subscriber who will place a copy of *A Future Life* in a public library can have it for that purpose for only 50 cents.

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Every reader is requested to show a copy of this magazine to the librarian of the public library or reading-room of his city or village, or of some educational institution, and call his attention to the following

Generous Offer.

AN intelligent, truth-loving friend of humanity and THE HUMANITARIAN REVIEW has given me \$100.00 in gold with the request that I send the magazine a year to 100 public libraries and reading rooms of educational and other public and semi-public institutions, of my own selection. But I shall extend this list to 200, if they will signify to me their acceptance of this offer, for I advertise to send THE REVIEW to such institutions for one-half the regular price.

All that you are required to do to secure the magazine for a year is to write the proper mailing address on a postal card and send it to

SINGLETON W. DAVIS, 854 E. Lee st., Los Angeles, Cal.

CORRESPONDENCE.

The editor is not to be considered as either endorsing or opposing anything herein unless he does so expressly in "Comments."

Arleta, Or., Sept. 27.—I have enjoyed very much your articles on a future life. As a class-conscious Socialist, I find little in your philosophy to disagree with, and much that I heartily endorse. I consider it the better plan to live wisely, in harmony with nature's (God's) laws, than to drag out a miserable existence here, deluding myself by expecting that all will be happiness in the future. I want your book, *A Future Life?* as soon as I can arrange for it.

CHAS. E. KITCHING.

Fishers Island, N. Y., Oct. 3.—I enclose herewith \$1.00 to renew my subscription to THE REVIEW—a very smart little magazine; I wish it were twice its present size. I have every copy since I commenced my subscription, just as clean as when I received them from the postoffice, but haven't any to sell or give away. I have lent a few numbers to careful people. I had thought I would have them bound, but have changed my mind; think they are more convenient to handle as they are; with date and contents on cover, I can find any article I wish in a moment.

JAS. S. CASEY.

San Diego, Cal., Sept. 24.—I have received the book, *A Future Life?* First, I studied the portrait in the frontispiece, and to me it looked like the head of a person who could—or at least thought he could—see through whatever he undertook to do. There is a penetrating look which seems to say, "I have my own opinion on this subject, however it may differ from those of other thinkers." Yes, we should be individual—not wholly imitators. It is often the case that a person may hold a dreamy or chaotic opinion on a subject, and when someone holding similar opinions gives a lucid interpretation, the former will say, "my own way of thinking!" Yes, the book is more interesting than the monthly installments. It seems to fulfill the author's design, and to state definitely his own

understanding of the subject in question. Those who differ with his conclusions agree that it is well done. Yet there are readers who, after studying and weighing the logical arguments, maintain that oblivion is not the end; that the real self lives on after the body of flesh, which is not the man, is removed; that the body is as a garment which can be laid off and the man relieved of its burdensome weight.

MRS. C. K. SMITH.

Brookline, Mass., Oct. 16.—I enclose a dollar bill for copies of that wonderful, unanswerable book of yours, *A Future Life?* Haeckel's *Univ. Mon. Alliance* and Wake-man's *Science Is Religion*. In reading the "H. R." I was struck with the parity of thought and sentiment, so ably illustrated by you, to my own researches of a long life of 96 years. The surprise was all the greater that these sentiments should come from the comparatively recent civilization of the far West.* The work in which you are engaged will largely aid in emancipating our fellow-men from the curse and thralldom of the fictions of the current religions, and will tend to counteract the fearful influx of the Roman Catholic fictions that are now enveloping so large a portion of the oncoming generation. Your HUMANITARIAN REVIEW is a brilliant meteor in the coruscations of human thought; long may it serve to illuminate the darkness of the benighted world!

J. J. GREENOUGH.

Chardon, O., Aug. 4.—"The Origin of Supernatural Conceptions," by J. J. Greenough, is a valuable book, embracing philosophy and history. Being from the pen of one who has lived nearly a century, and he having given more than a half-century of thought to the subject, makes it a work worthy of consideration by all thinking people.

B. O. FENTON.

* This is a common error in the East. The "new civilization" of the "far West" is composed of the very cream of the "Eastern," for only your brainiest, bravest, most optimistic and progressive and independent men and women break away from their conservative environment and come out here to make up our new population.—ED.

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THAT MAN'S CONSCIOUS PER-
SONALITY SURVIVES THE
LIFE OF THE BODY

EMBRACING

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"I greatly admire your criticisms of spiritism."—Otto Wettstein, La Grange, Ill.

"Your series of papers on immortality is above all praise,"—H. H. Stoddard, Lincoln, Neb.

"Your papers on 'A Future Life?' are very interesting and instructive to me."—W. J. Dean, Talent, Or.

"I regard as most excellent reading, your 'Future Life' articles especially."—George Longford, Philadelphia, Pa.

"I have read with great satisfaction your able papers on 'A Future Life?'"—J. J. Greenough, Brookline, Mass.

"Your articles on 'A Future Life?' are fine, and I hope you can put them in a pamphlet."—Prof. Thaddeus B. Wakeman.

"I am much pleased with your review of Dr. Thomson Jay Hudson's hypotheses in your 7th paper on 'A Future Life?'" Prof. J. S. Loveland, Los Angeles, Cal.

"Your criticisms of Dr. Hudson's assumptions for a future life have interested me very much indeed; your reasonings are so logical."—Henry Allen, Christchurch, New Zealand.

"Your future-life paper, 'Does Spiritualism Demonstrate a Future Life?' I believe gives the *true* explanation of the phenomena of table-tipping etc., so much relied upon to prove the existence of spirits."—E. A. Fitch, Wilmington, Vt.

"The depth of study, clear, logical power of deduction and practical treatment of the subject, excites my deep respect for

you, and makes the articles of absorbing interest to me."—
L. J. Moss, Superior, Wis.

"..... It is one of the clearest expositions of the subject. I have ever read. It is broad and comprehensive, and put so plainly that anyone, by careful reading, can understand it. Therefore it will prove to be good propagandic literature. I congratulate you upon your clear and scholarly exposition of the subject, and want a book as soon as it comes out."—J. B. Wilson, M. D., Cincinnati, O.

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DECEMBER, 1907.

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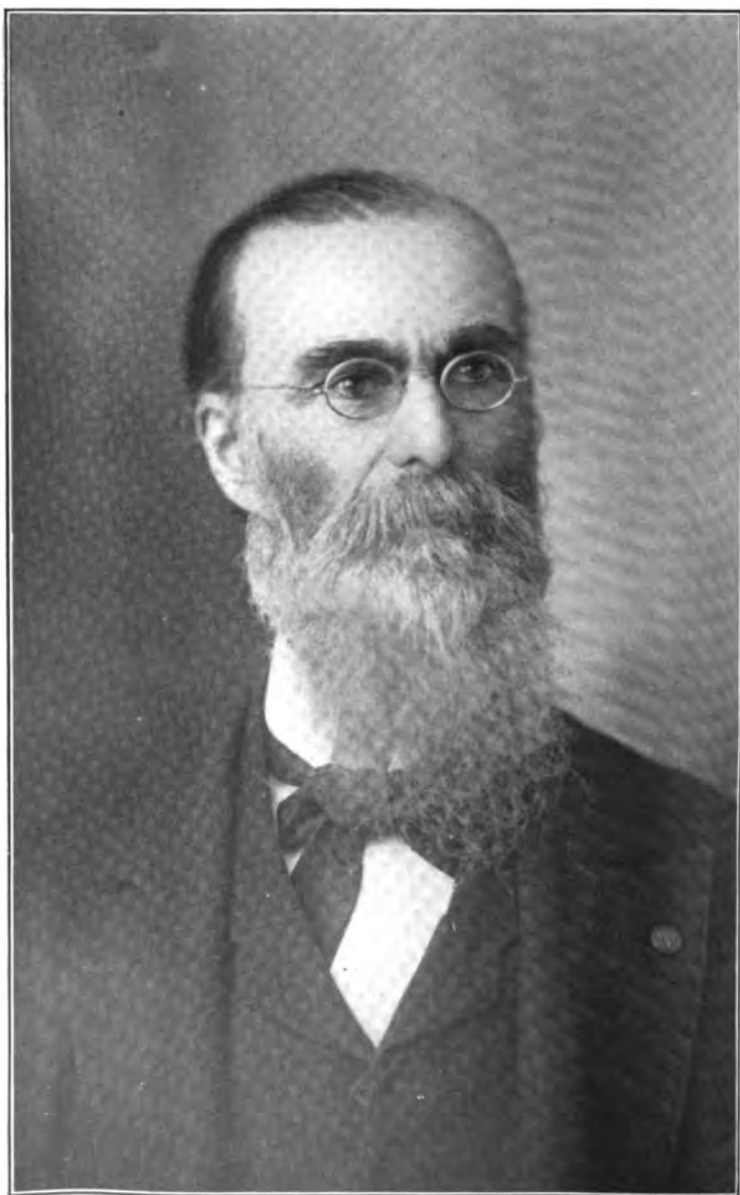
A very creditable volume is "A Future Life?" by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life pertaining to the subjects of annihilation, metaphysics, re-incarnation, spiritualism, etc. It is well worthy a careful reading.—*Progress*, L. A.

.... It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated. It is a valuable work, and neatly bound.—*Ingersoll Mem. Beacon*, Chicago.

If you want to know what a scientific man finds for and against the theory of a personal, individual, continued life after death, this is the book you want for your very own. It is so good that I have bought three copies; one to present to our public library, one to loan, and one to put in my own library. It is the greatest book of the kind ever printed.—Dr. Keeler, in his *Good Health Clinic*, Syracuse, N. Y.

Now into the ring comes the avowed agnostic and hurls his shining lance against all theories and sundry. Mr. Davis, editor of the H. R., discusses the orthodox Christian conception of life after death, reincarnation and its attendant doctrines, 'spiritism,' as he calls it, and the theories of Haeckel, Hudson and others, and demolishes them all—so he says. [?] Mr. Davis's work evidences a desire to be fair but the very brevity of his book makes a direct, concise diction necessary that appears at times superficial and often dogmatic.—Mr. Blight in *Fellowship* magazine, Los Angeles.





SINGLETON WATERS DAVIS

THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by Scientific Methods

Vol. V. LOS ANGELES, DECEMBER, 1907. No. 12

HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

INTELLECTUAL modesty says "I believe;" intellectual egotism says "I know."

Belief is based upon a limited number of facts, or supposed facts; knowledge, upon *all* of the facts relating to the subject.

Intellectual honesty says "I think thus; but I may be mistaken: I believe this, but my belief is subject to modification or reversal by facts of which I am not yet cognizant."

Before one can accurately say "I know," he must have observed and correctly perceived *all* of the *facts* of, and correlated with, the matter, and must have logically drawn from them his inductive conclusions.

He is a wise man who has learned how much there is that he does not know and how little he does actually know, and in his glimpse of the awful magnitude and intricacy of nature, he is not ashamed to say "I don't know," or afraid to say "you don't know."

"It is impossible," is an easy argument; but one little fact may annihilate it. A hundred years ago, the locomotive was "impossible"; so with the telegraph, bicycle, photography, electric power and light, telephone, phonograph, moving pictures, X-ray, wireless telegraphy—all "known" to be "impossible"!

Written for "The Humanitarian Review."

"A FUTURE LIFE?"*

A REVIEW OF THE EDITOR'S NEW BOOK

BY THADDEUS BURR WAKEMAN.

IN A BOOK of 172 pages of the same size as those of this magazine, Singleton W. Davis has discussed the above question in a way that will be of the greatest service to those who would understand the question and its answers of today. The book is prepared for those who would have an up-to-date opinion on the subject, and to them an outline view of the contents shows it to be indispensable.

For instance, the first—the introductory chapter, is a prologue showing how man appears "in the infinite universe" with the main question, which, when stripped of all verbiage, is simply this: "Does the human personality" of life, memory and consciousness "continue to exist after death?"

To this question, the answers which have been given, previous to the modern one of science, are shown to have been these: The Resurrection, The Reincarnation, and The Spiritistic Theories. To these three, the fourth or monistic Theory of Science is added—as opposed to them all, inasmuch as in it the phenomena of life, including mind, thought, emotion, consciousness, and personality are regarded as the result of the correlative and concurrent

* A FUTURE LIFE? A Critical Inquiry into the Scientific Value of the Alleged Evidences that Man's Conscious Personality Survives the Life of the Body. By Singleton Waters Davis. Published by the Author, at 854 E. Lee st., Los Angeles, Cal. Price, 75 cents.

activities of the organism, and which become extinct at death.

It may appear singular to many that these activities, which by correlation continue in all respects, except as consciousness, after death, are not regarded as proper subjects for consideration in this work, though it seems to admit (pages 13 and 139) that "the individual is itself a part of a greater individual—the race, 'the whole, humanity.'" Perhaps it was best to settle the future of human individuality in this treatise and leave its relation to its "whole" for further consideration. But can the individual be regarded, apart from the whole, as much more than a temporary conscious appearance, "a metaphysical abstraction?" If, as this book shows, all of the materials which form the body are purely natural; if the action and changes of these materials naturally make the activities called life, sensation, and all the psychic capacities and functions; if these capacities include those derived from the past by heredity and from the present by social relations; and if those ideals extending into the vista the future spring from our present knowledge, wish, and hopes, then "what remains original of this night?" as Goethe said years ago, after such an analysis of himself.

The first inquiry, then, is: Can there *be* and *is* there anything whatsoever, in this part of the cosmic and human whole called "the individual," which is not a natural correlate, result and process, in and of that whole, and which eventually becomes re-correlated therein?

This book, therefore, properly proceeds with an "account of stock" of the individual man—his body, life, feeling, mind, etc.

The next important query is, Has there been anything called Spiritual or Supernatural omitted in this book-keeping between man and nature? This is the most interesting question of all. Can man inventory and account

for himself? No one can really answer this question for another. Each one is personally responsible for his answer, now and forever. Second-hand answers made upon faith in others will no longer do. The great use of such books as this is to show how those who have tried to answer this question in the past have failed, and why; and to bring to our knowledge the facts and laws of science which only can indicate the *true*, which in the long run can be the only satisfactory answer. The evolutionary ladder of the past can only lead us to the higher truth of the present and future. So up that ladder we are taken.

SPIRITISTIC THEOLOGIES.

The next chapters—the second, third and fourth, are, therefore, properly occupied with the answers of the past great religions of the human race. They form the theological department of the great inquiry, and begin with the “Resurrection Theory,” which seems to have originated in Egypt, and to have been adopted by the early Christians. In India the theology rested upon the reincarnation, metempsychosis and transmigration of souls. Back of all these beliefs, and all the religions and their theologies, lay and still lie the “Spiritistic Hypotheses.” In the four chapters referred to, each of these theories and hypotheses is discussed in a fair and original manner, but from the modern standpoint. They cannot leave any intelligent and honest reader in doubt as to the position he should hold as to these valuable revelations, doctrines and relics of the past.

The disintegration of the grosser and personal forms of spirits known as gods, devils, angels, etc., of theology, results from the increase of the knowledge of the facts and laws of nature. Thence follows the general belief in the prevalence of spirit entities which were metaphysical—that is, above or beyond nature, but which caused or controlled the natural phenomena according to their will, or the “fixed

laws" or "first principles" imparted by the gods or great spirits at some time of "creation" or personal control, long, long ago. This metaphysical state of mind or habit is now our principal mental disability, inherited from the past. The material blessings of science are easily seen to be immense, its final emancipation of the human heart and head from the nightmare gods of theology, and the misty obfuscations of the *subjective* without a *real objective*, or a *real* human, beneficent object—that will be, by far, the supreme blessing and triumph of science. In the past, the twilight and departure of their gods have marked the decline and fall of people and nations; but under science and humanity their sunset will mean the morning of a new and endless day of higher life and civilization. In the morning twilight of this new day let us work and despair not!

Our author evidently appreciates the importance and sublimity of our historical position, and so devotes five chapters (5th, 6th, 7th 8th and 9th) to the metaphysical clouds which befog and obscure it. "Spiritism" lies back of them all, and so that is first discussed as "a working hypothesis." Then follows its so-called "Scientific arguments." Then we have the "New Thought Theories of the Soul and Future Life," in which Dr. T. J. Hudson's hypothesis of a "dual mind" is critically discussed. Then comes the (still to many) great practical question, "Does Spiritualism demonstrate a future life?" In the 8th chapter the author gives the phenomenal mediumistic experiences of his wife and himself which are very interesting and important. Then in the 9th chapter the clouds are finally scattered by a clear examination of the "So-called Philosophy of a Future Life." Every one who possibly can should make the facts and conclusions of this short but masterly exposition his or her own. It is kindly meant and written; but in parting us from the old, pre-

paratory to life in the new world, we have the author's gentle reminder that "kindness sometimes causes pain."

Notice that we have had: 1, The Introductory Statement and Data; 2, the religious and theological immortalities of and under the personal gods; 3, the immortalities of and under the metaphysical spirits, entities and their "Philosophy." Now for the final test and verdict of Science!

That our author can properly speak for science, is evident from the fact that he, in theory and conviction at least, is a complete scientist; that is, one who sees that "matter in motion" is the causative basis or "substance of all the phenomena [facts and processes] of nature—chemical, mechanical, physiological, social, intellectual, emotional and moral—a truly scientific monism." And if asked what is the cause of this "causative basis" he need only reply, "motion in matter;" for upon final analysis, matter is but a mode of motion and motion but a mode of matter. The two as one and inseparable are the automatic, causative substance of existence—the "Scientific ultimate"—the "Key of the universe." The law of correlation is the statement of this universal fact that all the changes of and in the universe are correlatives, sequent, or concomitant of each other, and yet ever varying with the environment of each. (See pages 61-2 and 129-130.)

The greatest event in the life of any modern person is when he or she gets firmly hold of this "Key of the universe." To continue that hold in theory and practice is to be a scientist. Our author tells (page 61-2) when he reached this concept of the law-fact of the world as though it was original with him; and so it doubtless was, as to individual recognition and expression. But thousands were and are reaching substantially the same conclusion in slightly varying ways and words; for, by the law of ever-

changing environment, we can never be or think exactly alike. We need not quarrel with Prof. Haeckel, or with one another, over the forms of stating this law. That stated in this book is sufficient to answer decisively the question, "A Future Life?" and the answer is this:

"Activity [changes] in the aggregate [the infinite] never begins or ends; but the *modes* of activity do constantly begin and end, constituting the varied phenomena of nature. Mind or soul is a mode of activity, and has beginning and ending—begins at transmutation from the heat, electricity, chemic and vital modes of brain action as a result of brain-tissue disintegration by means of oxygen, and ends by transmutation into the various modes of activity, which are the results of desire, design, etc. Hence, in this light, it appears impossible that existence of individualized mind could be eternal, or continue even a moment after the dissolution of the brain; or that mind could exist independent of its 'substance,' matter in motion." (page 151.)

In these words have we not heard "the conclusion of the whole matter?" Only as the "Preacher" of old said it as a plain, patent fact, our modern preacher says it correlatively—that is, scientifically, and as *certain* knowledge.

This conclusion may be a painful jolt to many not prepared for it; so our doctor proceeds in the final chapters (11 and 12) to "kindly" relieve "the pain his kindness has caused," by the assurance "that I find absolutely no facts upon which can be based a *knowledge* that a future life is a certainty, or that it is a probability or even a possibility, and yet this does not positively *prove* that it is not."

"And I find no evidence that a future life would be beneficent, or a *belief* in it an incentive to right conduct. As long as one has even one more breath to draw, a *real* 'future life' is before him, and he should act accordingly."

But what is the meaning of "knows," "prove" and "possibility?" We *know* that the uncorrelated is the *im-*

possible, and we *prove* it when we show that a process has been correlated in a way *other* than in the way supposed; or that the correlations which have sustained the process pass otherwise. This is illustrated in the passage above quoted from page 151 of this book. But, says this author (page 161), "No one knows that the sun will rise tomorrow;" *then* it may be "exploded into star dust far beyond the earth's orbit." Well, in that case, the explosion would only be another sublime instance of correlation, and absolutely impossible *otherwise*. *

But if Dr. Davis should be burned to ashes today it would "prove" and we should "know" positively and absolutely that he could not be alive tomorrow, for every process of correlation that made and sustained him—"soul, spirit and all"—would have been otherwise correlated, and such a supposed life would be *impossible*. †

On page 162 of this book (*A Future Life?*) we meet with a sentimental passage often quoted from Ingersoll, but which he outgrew; for in his last address, "What Is Religion?" he states the law of correlation and says: "We now know that the supernatural does not exist"—never did and never can. In addition to that address, it would be well to review what Herbert Spencer says on correlation

* The professor wholly misses my point. I was not attempting to show that such a catastrophe would be *accidental*—not a result of correlated events; but that we cannot know, with our present knowledge of astronomy that the sun will continue in its integrity for twenty-four hours in the future. Did the men who were "blown up" in the explosion in a powder mill *know* that the mill would be running as usual the following day? And yet the explosion was a result of correlated activities. Death is perfectly natural, and yet no man knows that he will be alive five minutes in the future.—AUTHOR.

† In view of the wonderful development of science and invention of late, as in the telegraph, telephone, phonograph and especially *wireless telegraphy*, I am very cautious about assuming that anything "would be impossible."—D.

in his *First Principles*. Every act of correlation is that of the whole infinite universe. There is no outside or "other world" in which the uncorrelated or supernatural can exist. Thus endless correlation "proves" absolutely "the negative" of every process in existence except its own. It is its own infinite cause and creator; and existence otherwise is impossible and inconceivable.

The author humorously and personally plays off Dr. Paul Carus and the writer of these lines and generally the believers in "social immortality," under the general title, "The Evasive Explanation," because he supposes they do not avow "their belief or disbelief in a conscious personal future connected by memory with this life." (pages 158-9).

This is a mistaken notion which should have its end right here. Such believers by and in the fact that they are *such* believers give their *no* to all notions of individual *post mortem* life and immortality, correlatively and effectually. For, if all that made and sustained the individual has, during life, been re-correlated and so invested in the cosmos—material, vital and social, until death, which is simply the ceasing of the vital process, there is no alternative but to follow the life process and changes where and however they can be found and to make them as useful as possible to the survivors. People have by heredity and instinct the feeling that death is not an "end-all," but where and how the process is taken up and continued they do not know until correlative science makes it known to them. Until then they will believe, more or less, in "a future life" some way or somehow, or claim to be agnostics. The best example of this seems to be the author of this book himself. He has proved absolutely, as above stated, that a future life is impossible, but he cannot realize that he has so proved, and still has evident leanings to agnosticism; and so had Ingersoll until the latter part of his life, as above stated.

The best way to make this book credible to people generally, is to get them acquainted as soon as possible with

the new cosmic and social immortality of correlative science. To this end, *The Humanitarian Review* may well publish the extracts from the poems of Goethe* on immortality, which were among the first fruits of the new view of the world. It would be well if they could be also followed by a statement of the positive scientific influences on the subjects which have come from works and career of Auguste Comte. Then the biological bearings from Darwin, Haeckel, *et al.*, and the modern psychology should follow—introductory to the grand blossoming-out into the modern science of human sociology, "the queen of the sciences," to which the works of our Lester H. Ward are perhaps the best introduction.

The better day for mankind waits until the selfish delusion of an unscientific future life, which now sways the peoples and nations, *ends*—not in the inactive, careless dubiousity of agnosticism, but in and by scientific knowledge and a fervent altruistic social motive that will rejoice to learn that the only future heaven and immortality of man is in and with his kin and kind, and their race on earth.

Coscob, Conn., Sept., '07.

NOTE.—Referring to the quotation from my conclusion and the Professor's critical comments, beginning with "This conclusion," page 455, I wish to appeal to every reader to weigh well my language—read attentively: I said *knowledge*, and I make a distinction between knowledge and belief. And especially that I said "does not *positively* prove that it is not." Elsewhere in the book I show that we cannot *positively* prove a negative. I here used the word "positively," not in the sense of absolutely, but as antithetical of "negatively." In that conclusion my words were deliberately chosen with great care, and every one carries a clear, definite meaning that strictly agrees with the facts detailed and principles elucidated in the body of the work, and which must be clearly perceived by the reader if he would grasp my *real* conclusion.—AUTHOR.

* See these extracts in the November Review.

Written for "The Humanitarian Review."

LIBERALS SHOULD ORGANIZE.

BY J. T. PATCH.

IN the *Liberal Review* of last December there was an article by Dr. J. B. Wilson on the "Organization of Liberals." It contains many excellent suggestions and reminds us of the necessity and importance of organizing, but I think he has made a mistake in his proposition for a foundation upon which to organize.

Organization has long been a necessity, and the time has now arrived when it is a matter of supreme importance; but an organization of the leaders in Liberalism, like the American Secular Union, the National Liberal Party, and some others, is not an organization of the Liberals. With these organizations in existence, the great want still remains unsatisfied.

The basis of organization should be broad enough to be acceptable to all Liberals, and at the same time not be repugnant or humiliating to thousands of good men and women now in the churches, who are Liberals in a greater or less degree, and who would soon be identified with Liberalism if proper inducements were presented to them. There are very many of our best people in the churches who hold liberal views as to theological questions, and many outside Liberals also, who would withhold their support from and refuse to be identified with any association based upon antagonisms, like the proposed "Anticlerical Association," believing that Liberalism stands for a higher and nobler purpose than mere contest.

A Liberal association should be based upon the vital principles of a liberal philosophy, and should indicate at least the object and purpose of Liberal teaching. The

effort to keep up a war with Orthodoxy will not redeem the world to Liberalism. Conflict is a result only of contending philosophies, and at this stage of civilization is not the avenue to supremacy. Liberalism can never occupy the place it demands until the great cause it represents is recognized and made the field of activity. It must be presented to the intelligent, thoughtful people of this age and civilization as an affirmative reality, endowed with the best and truest thought of the world.

Liberalism is weak because of its unorganized condition, but has made itself prominent by criticism and denunciation and not by the advocacy of its principles.

There would be a neglect of my duty in discussing this question without a presentation of what seems to be a proper statement upon which to organize Liberal associations. There should be set forth in a preamble the true object and purpose of the organization, something like the following:

For the love of truth and our fellow men, and the attainment of a better civilization and true happiness, we hereby unite ourselves in this association, to be known as the....., each member to live and exercise complete freedom in the pursuit and enjoyment of his convictions.

Such an association would appeal to the respect, and win the approval, of a large majority in any community.

Liberalism must take the affirmative side of its teachings; this is what the world is waiting for, and the cause is today suffering for want of it. Haeckel's "Theses" are too voluminous to be acceptable to the ordinary individual. An association based upon his theses would be too much like a theological institute, organized for the special preparation of advocates; the multitude would remain as ignorant of them as the ordinary church member is of the tenets of his church. The cause of Liberalism is the cause of humanity, and the world should understand this. Let these principles be the basis of organi-

zation and effort, for they appeal to the progressive sentiment of the age.

An organization having a meeting once a year in Chicago, St. Louis or elsewhere, to be participated in by the leaders only and assuming to be an organization of Liberalism, would be preposterous. Instead, there should be an association in every city and town having meetings every week, or as often as might be found convenient, with a good discourse, good music, and an occasional social entertainment in which the social life can find opportunity for expression. The churches are meeting this social want, and thousands of young men and women are going to the churches for the purpose, very largely, of availing themselves of the social enjoyment they afford.

Liberalism remains ineffective for want of a proper method of doing something, but its purposes and objects are as broad as humanity itself, and it includes every department of social, intellectual and moral life; and the propagation of the principles and philosophy it stands for is the way to extinguish orthodoxy.

DR. J. B. WILSON ON "A FUTURE LIFE?"

A Future Life? is the title of a book just out, and published by its author, Singleton Waters Davis, editor of THE HUMANITARIAN REVIEW, Los Angeles, Cal. In my opinion it takes rank with the best thought of the times on the subject, and Mr. Davis has made a name and fame for himself in the thinking world. Every conceivable phase of this mysterious subject, from Atheism on down through Deism, Agnosticism, Christianity, Spiritualism, Psychic Research—even to the latest claim of "weighing the soul"—is treated in the clearest scientific manner. My impression on reading it was, that all that is known on this subject up to date is told here. It is a fortification behind which the thinker may feel himself secure, and I look for a large sale of this very exceptional book, the product of a mature and exceptionally-fine analytical mind.—J. B. Wilson, M. D., in the *B. G. Blade*.

IN MEMORIAM—REBECCA E. DAVIS

"Religious Liberty!"

Dear Mr. Davis: I thought I would send you this little tribute of my feelings of sympathy.

Yours sympathetically and fraternally,

JOHN MADDOCK.

"Once, a few days before the end, she suddenly brightened up and looked up full into my face, her eyes appearing exceedingly bright and earnest, and pronounced these two words; 'RELIGIOUS LIBERTY!' and immediately relapsed into her usual semiconscious state." [See "In Memoriam" of Mrs. Davis in November REVIEW.]

THE last words of a noble wife—
Humanitarian all her life!

She had no written creed to tell
What she believed of "heaven" and "hell."
She lived for making heaven here—
For making home a place of cheer.
The best of creeds is a good life,
In husband, daughter, son or wife;
In such a creed there is no flaw—
'Gainst such a creed there is no law.
"Religious Liberty" now gained,
Came by the people who maintained
That a good life is better far
Than creeds that cause mankind to war.
Humanitarians are they
Who grant to all—think as they may—
"Religious Liberty," and live
Lives which present happiness give.
"Religious Liberty" she knew
Makes peace on earth—the path that's true.
Hence what she meant seems clear to me—
The Path of Peace is Liberty!

Minneapolis, Minn., Nov. 10, 1907.

Written for "The Humanitarian Review."

THE METAPHYSICAL VS. THE SCIENTIFIC ULTIMATE.

BY HERMANN WETTSTRIN.

UNDER a heading similar to the above, Mr. T. B. Wakeman presents in the October number of *THE REVIEW* what purports to be a reply to my communication, which appeared in the August number of this magazine.

Coming to the point at once, I will say that I "rest my case" on the following proposition made in my former article, to wit: When we find a piece of broken pottery hundreds of feet beneath the surface of the earth, where it must have been buried for thousands of years, regard it as incontestible evidence of the intelligence of its designers; but when we find close to it the petrified remains of its infinitely-more marvelously-constructed maker, *materialistic* science utterly ignores the purposive design clearly manifested therein.

This has not been answered or even alluded to, much less explained or extenuated, by Mr. Wakeman, and until he advances some reason why materialistic science (all science is not materialistic)! persists in deliberately refusing to account for this evident inconsistency in conceding intelligent design to the makers of a simple work of art, and none to their creator—be they what they will: gods or God, teleo-mechanics of nature or a "Great Dynamis"—just so long must we abide by the judgment and evidence of our senses (or of *common sense*, rather) namely, that an intelligence, or intelligences more or less superior to those which produced the pottery, designed and created

the being to whose artificial skill the vastly inferior work of art must be traced.

Now I have read Mr. Wakeman's reply over and over again, but fail to find an answer to his own question, to-wit: "*How comes it that each change follows every other of an endless past, to be followed by others of an endless future in an automatic process of correlative changes, invariable, sequent or concomitant and yet variant, and also knowable to mankind—whose growth, sensation, consciousness, feeling, memory, reason, thought, judgment, will, action and being are but parts thereof.*"

In the above and next paragraph he places special emphasis upon the term "automatic." This defines and makes clear his whole position, and this I propose to attack as being its most vulnerable point. For note, that in this term all *psychic* agencies or factors are denied in accounting for the facts and phenomena of existence," but the *fallacy* of this contention, and with it all the arguments he bases upon the alleged *automatic* process of creation (or of correlation,) can be shown by referring to the universally accepted law (extremely simple as it is expressed) that "*Like begets like.*" Now until he can impugn the truth or validity of this law, all of his specious propositions have nothing whatever to rest upon, for this law means that from material, physical, dynamic or *automatic* (!) sources nothing so utterly *unlike* them as is conscious mind, feeling, memory, judgment, etc., can possibly arise! Upon this law is based the great scientific postulate (and, consequently the "Great Ultimate") that both the physical or dynamic, and the mental or psychic properties of matter (organic and inorganic) must necessarily have a basis or source of their own in the cosmos—that for the physical properties being recognized as "Prodynamis" [See Haeckel's *World-Riddle*, pages 216, 218, 254,) while the known and developed forms of mind have their source in the sensation and will of atoms which he "and many other scientists" concedes to them though this psychic element is "necessarily of the lowest grade." (Page 220.)

This great law, with all its vast implications, Mr. Wake-man deliberately ignores. Why? Because it is in direct conflict with his contention that all phenomena of the universe can be traced to automatic—that is, purely mechanical causation, so that until he shows wherein this scientifically-demonstrated law is invalid, his position is evidently an untenable one, and all of his attempts to strengthen it is a waste of precious time, labor and—"printer's ink."

Instead, then, of mine being the metaphysical side in this controversy, our respective positions must be reversed from the ones assumed by him. I, claiming that all my premises and contentions are based on incontrovertable facts and unquestionable scientific postulates and data, while any reader of his side of the case will see at a glance that it is *metaphysics*—pure, simple and unadulterated, throughout.

Defining my position more clearly, I will say that the intelligence displayed by the cell-souls of plants and animals (whose activities Prof. Huxley compared to those of an "unseen artist who, as with his plans before him, strives with skilled manipulation to perfect his work") must necessarily be commensurate in degree or caliber with what they have accomplished or built up. Thus the mental capacities of a simple, self-evoked or spontaneously-generated protist can be only of the very lowest order. That of a group of cells we call a "worm" must needs be of a higher grade; that of a bird of a still higher, and the "sub-mind" of an able-bodied human being the highest. This proposition is based upon microscopic observations of the natural psychic life of the cell-souls of plants and animals, hence is of a strictly scientific character; nothing metaphysical, divine or transcendent about it, but expresses the *Great Ultimate* which science will give the world in place of its hypothetical god.

Fitzgerald, Ga. October 13, 1907.

HAECKEL ON "THE MORAL ORDER."

[Dr. A. A. Bell, of Madison, Ga., sends the following clippings and requests their re-publication.]

A correspondent of the N. Y. *World* recently visited Prof. Ernst Haeckel, the renowned biologist of the University of Jena, Germany, and had this to say in an interview as published in the *Truth Seeker*:

"Haeckel's wonderful conversation drifted away to the region of theology. His uncompromising hostility to the traditional forms of Christianity, in fact to all forms of revealed religion, struck me at once. He has been a fighter from his youth, and has given and received many a severe blow. In orthodox ecclesiastical circles of both camps there is probably no man better hated than Ernst Haeckel. Here are some of his ideas thrown out in the course of conversation:

"In the regions of astronomy and geology, in the wide territories of chemistry and physics, no one can be found any longer who speaks of a moral ordering of the world, or who believes any longer in a personal God, whose hand, wisdom and intelligence have ordered all things. And just as one cannot believe any longer in a moral ordering of the world is the idea of Providence unrecognizable. We all feel inclined to believe in a loving Father when we have experienced some great blessing—recovery from some severe sickness, or from drowning, or from an earthquake, or when we have won the chief prize at a lottery—but what are our ideas when ill-luck attends us? With the advance in the means of communication the number of crimes and accidents has increased to an extraordinary extent. Just look at the newspapers. In every year thousands are lost by shipwreck, thousands in railway accidents, thousands through mining catastrophes, etc. Thousands of men slaughter one another ev-

ery year in war, and in those states which are the most remarkable for their Christianity we find the most awful preparations for war—Germany, the United States and England. These nations spend the greater part of the national income on instruments for shedding man's blood. Remember that the most of the men who fall in all these catastrophes are the bloom and blossom of their race— young men, able and willing to work and capable of making others happy ; and you ask me to believe in a moral ordering of the world!—in a loving Providence ! So long as men are in their swaddling clothes they can satisfy themselves with these figments, but when they reach their proper stature they regard such beliefs with a smile or a frown, just as their nature is.' ”

AN OLD MAN'S ADVICE TO YOUNG MEN.

Remember, youth is the springtime of life, and the time to form good habits. Such habits will carry you safely through the journey of life. Commence now to live a useful life—to cultivate a taste for industry, economy, unwavering fidelity, and a scrupulous regard for the faithful performance of all trusts confided to your care. Regard with “miser care ” the faculty of speaking the *truth*. Nothing adorns the character of a man or woman more than their unfaltering adherence to truth. Slander is, as Shakespeare says, “the foulest whelp of sin.” Exaggeration is one of the faults of mankind. So in youth commence to guard your speech, and if you catch yourself exaggerating in telling what you see and hear, correct yourself at once. Avoid offending the sensibility of anyone. Never lose your temper, nor forget the amenities of life ; whatever your opponent may say, never call him “a liar.” People have lost their lives for saying, “You are a liar.” Lord Chestefield wrote a letter to his son on this subject ; get his “Letters ” and see what he said. Young man, start out at once to be a man ; walk straight, and you will become the pride of your family and your associates.—DR. A. A. BELL in *People's Press*.

LIFE-SKETCH OF THE EDITOR.

¶ In the late *Free Thought Magazine* there appeared in the number of July, 1903, a portrait and a brief life-sketch, by Editor H. L. Green, of the editor of "The Humanitarian Review." As a frontispiece to this number of "The Review" is presented a portrait made just four years later, and below is reproduced the original sketch, with a few slight corrections and additions in brackets :

SINGLETON WATERS DAVIS, whose portrait appears in the frontispiece of this number of this magazine, was born in Coshocton county, Ohio, January 29, 1843. On his father's side, Welsh-English ; on mother's side, Scotch-Irish ; in religion, [parents respectively] Methodist and Presbyterian ; his father was an itinerant preacher [later in the United Brethren Church].

He [S. W.] was brought up on a farm in the "backwoods ;" attended the common public schools in the primitive log school houses a few terms, but very irregularly. Being an extremely strenuous student, with his very meager schooling supplemented by study of books at home "by the light of the midnight candle," he managed to acquire sufficient education to be able to pass examination as a teacher, and taught one term.

In response to President Lincoln's first call he enlisted in the "three months' service" [April 19, '61], at the age of eighteen years [in Co. A, 16th Reg., O.V.I., and was in active service in West Virginia and Maryland]. Enlisted twice more during the war [in the 64th and 139th Regts. O.V.I.], and served as private, sergeant and captain—commissioned when only twenty-one. Returned from the war with health terribly broken and has been a great sufferer ever since. That he has reached the age of sixty years [now almost sixty-five], he firmly believes is due to his careful regard for health conditions.

Mr. Davis began the study of medicine when about 12

years old, and at the end of the war, graduated in New York City as a Doctor of Medicine, and was selected as one of three of the graduating class to read his thesis at the public commencement exercises. He has practiced the profession but very little [but has never ceased to be deeply interested in physiology, psychology and hygiene] having more than thirty years ago procured a printing plant, learned the printer's art in his own printing office, and, with intervals of change, has followed the vocation of printer, publisher and editor, in Michigan, Kansas and California.

He began to doubt the truth of Christian theology when a mere child; and, to remove his doubts, he read, when about twelve years old, "Nelson on Infidelity," Paley's works, etc., but the weakness of their arguments only confirmed his doubts.

After leaving home, he secured Freethought literature, both spiritualistic and materialistic, and soon became deeply interested in the study of religions and ethics (and psychology) from the standpoint of science, and for more than thirty [now nearly forty] years has been a radical though liberal Freethinker, always bold to assert his opinions, but careful to not needlessly give offense to those who honestly and sincerely have different opinions.

Besides his own publications, Mr. Davis has written more or less [from time to time ever since 1861] for newspapers and reform magazines on biological, ethical and religious subjects [including hygiene and spiritualism], but his latest undertaking, *THE HUMANITARIAN REVIEW*, of which he is the editor, publisher, printer, binder, and printer's devil, occupies all of his time and taxes all of his strength; and so, though a member of the A. P. W. A., he now seldom contributes to other publications.

[To the above I will add: On Dec. 20, 1864, I married MISS REBECCA EVERETT at Sidney, Ohio, who died on Oct. 18, 1907. To us were born five children—four sons and one daughter, the youngest son and the daughter only are still living. I am the author and printer of several pamphlets (the most important of them being the *Sketches of the Scientific Dispensation*), and of one book, *A Future Life?*, published a few months ago.—S. W. D.]

THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

BRIEF PARAGRAPHS.

¶ This number of "The Review" completes Volume V and the fifth year of its existence.

¶ *Do Right* is a creed that, though brief, is all-comprehensive, and needs no apologist to defend it.

¶ With the next number "The Review" will enter upon its sixth year, and I hope to make some decided improvements in the magazine at that time.

¶ One of the most important of the contemplated improvements is to raise the standard of the literary character of all matter printed in "The Review."

¶ *Do Right*, and we shall not do wrong; when we do "good" we do right; when we refrain from doing evil we do right. But conscience without wisdom is a blind guide, and as often leads to wrong as to right.

¶ The past is an eternity less the future; the future is an eternity less the past; the present is an infinitesimal point between these two halves of eternity. The word *now* stands for a point in time that is ab-

solutely without duration—the naught or cypher of the receding and acceding numerical notation in the infinite arithmetic of a beginningless and endless eternity. We stand always with one foot in the past and the other in the future.

¶ It is the sum of what we *do* that constitutes what we *are*. If we do nothing, we are naught; if we do much, we are much, but it depends upon what the *quality* of our doing is, what the quality of our being is; and the quantity and quality of our doing are the elements of our character. Length of life is not to be measured in years, but in deeds.

¶ One means of elevating the literary character of the magazine will be the editor's setting the standard higher and demanding that articles for publication must be prepared with greater care—care as to facts presented, authorities cited, quotations made, references, construction of sentences, orderly arrangement of the subject-matter, spelling, capitalization, punctuation, penmanship, and especially good, clear, *copies* of the original draughts as revised and corrected, giving the manuscript complete without erasures, interlineations, marginal additions or omissions, every word name and number perfectly legible at a glance.

¶ As you know, I almost wholly refrain from complaining of "lack of support" and "drumming" those in arrears on subscription to pay up; trusting that all real Humanitarians need no such urging, and believing nearly all "Review" subscribers *are* Humanitarians and therefore conscientiously honest and so trustworthy, and that appeals to the few who are not would only "fall on stony ground" and so be unfruitful. And now I wish only to call attention to the fact that a large proportion of subscriptions fall due at the beginning of the new year, now near at hand. You may see how *your* account stands by referring to the

address on the wrapper on this copy: if the number 60, or any lower number, is written after your name, your subscription is due.

¶ Any "Review" subscriber who will place a copy of *A Future Life?* in a public library can have it for that purpose for only 50 cents.

¶ *Altruria*, a new Radical monthly published at 12 Mount Morris Park West, New York City, in its October number's book notices, had this to say of *A Future Life?* after giving title in full (except the "?"):

The title explains the scope of the book. It is the work of a clear, rational thinker, and cannot fail to be of interest to those of our readers whose opinions on the subjects treated in the book have not yet reached the stage of unalterable finality. The book is well bound and has a good portrait of the author.



ERRATIC "TELEO-MECHANICS."

¶ Have you seen the tirade against this editor in a late number of the *Blue Grass Blade* written by Hermann Wettstein? It took over two-and-a-half columns of that weekly's "valuable space" in which to misrepresent "The Review" and its editor to the satisfaction of Hermann. He evidently believes that the way to "get even with" an opponent who worsts him in an argument is to adopt "bushwhacker" tactics, and to fire his literary blunderbuss from the camp of another "enemy" of that opponent!

Mr. Wettstein says I "cut out" a portion of an article which he sent for publication in the September number of "The Review"; which I did for the very good reason that I had printed it and commented on it in the number immediately preceding. (See Aug. H. R.) Once printing it was more than it deserved, and I have no labor and space to waste on repetitions

even of articles that are well worthy of one insertion.

Mr. Wettstein quotes me as saying that "God is not a Scripture proper name, but a modern English proper name," and that Elohim is a Scripture proper name, and then stupidly asks, "How can it be a modern English name if it is a Scripture proper name?" ignoring the plain fact that I spoke of two different names—the English, God, and the Hebrew Scripture name, *Elohim*. "God" is no more a Scripture name than is Thor or Woden: it is merely an English substitute in the translation for the original *Elohim* in the Hebrew Scriptures= writings.

He says that I know "that most writers do capitalize" the words nature, man, humanity, etc., when using them as collective nouns; but I know just the opposite. Competent, grammatical writers never do so except when using them poetically as names of personifications. If they write "nature," they use "it" as the corresponding pronoun; when they write "Nature," as poetic fancy, they write "she" and "her" as the corresponding pronouns. If Wettstein considers nature a "person," he rightly capitalizes "her" name. And there is exactly the same reason for capitalizing the name God as the names Zeus, Jupiter, Sol, Luna, Osiris, Beelzebub and Shakespeare's Caliban. Christians and atheists alike ignore these as persons, and alike recognize them as personifications, and alike they grammatically capitalize their names.

Wettstein sneering at me as an "expert printer," quotes me as spelling "jeweller" and exclaims "he'd better learn how to spell this word." The spelling is correct, with one or with two l's; see Webster. But I have received from Wettstein manuscripts in some of which he spells his given name "Hermann," and in others, "Herman," and in reply to my inquiry as to which was right, he admitted that he spelled it

both ways. May I not say "he'd better learn how to spell" his own name!

Now for a sample of "monumental gall": After citing this one supposed mistake on my part as evidence that I am not an expert printer, Mr. Wettstein wrote me a letter correcting no less than five gross errors in the *Blade* article in which he criticised my spelling of "jeweller"—one of them being "table" for Haeckel! He sent these corrections to me, he says, "thinking that possibly you might want to reply to my article in the *Blade*." How very kind! Or did he do it to forestall me from calling attention to them in my reply? And here's another sample of a jeweler's (or jeweller's, as you please) "brass:" At the same time that Wettstein sent this tirade to the *Blade* accusing me of misprinting his articles, and other bad things, he sent me a manuscript of another article for "The Review"! (See p. 463 of this number.) If I had treated him so badly and kicked him out of my office, as he declared, why did he send another article?—To give me a chance to do it some more?

His remark about what I said about principles—that I "made it appear that the question at issue is one of morality," is either a plain case of willful misrepresentation or of mental obtuseness; I did not say one word about morality, but spoke of the right and wrong of capitalizing, spelling, etc.

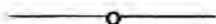
The ranting about "the freest magazine" is silly. If *To-Morrow*, right or wrong, said "The Review" was the "freest magazine," why should I be blamed? Mr. Sercombe, not I, edits *To-Morrow*. Wettstein's idea of a free magazine is one whose editor is a mere puppet controlled by Hermann pulling the strings!—one in which everybody "has a legal and moral right" to have his contributions printed. He quotes me as saying that "you have neither any legal nor moral right to express your ideas in a journal not your own,"

and then proceeds to rail about my saying that no one has either a legal or moral right to *write for* or "send in" articles for a magazine not his own. There is a vast difference between "writing for" and having the proffered contribution printed in a journal, as a vast number of would-be authors can testify. The editor would be far from "free"—would be the slave of ten thousand egotists who would deluge him in a fathomless flood of void, vapping, idealess words, if everyone had a "right" to have his offerings printed in his publication. In fact, such an "editor" would be no editor; the very essence of editing is the work of choosing—accepting and *rejecting* offered writings.

I stand by my original assertion that no one has any legal or moral right to have his writings printed in another man's publication. An editor may refuse to buy or accept as a gift any article, just as anybody else may do. If you, Mr. Wettstein, think you have a legal and moral right to have your articles printed, especially if defiant of the rules of grammar, in a journal not your own, why not take the religious and secular press entirely into your service and promulgate your speculations and whims throughout the world on a grand scale? You could present your demands on moral grounds and *enforce* them by law! To decide this matter, you should try it immediately. I defy you to even attempt it.

But I must now refer to one of the meanest, most dishonest, pusillanimous tricks of which one can be guilty: pretending to quote from another but adding ridiculous statements that other never made. Wettstein pretends to quote my language, using quotation marks, as follows: "!!—Am!!—A!!!—Printer!!! (hats off!) and have been for nearly half a century!" This is exactly as printed in the *Blade*. I will give my entire printing office equipment to Wettstein if he will find that in "The Review" or any of my writings elsewhere. Again, he pretends to quote me thus:

(I will put the added words in italics): "I have never yet seen a manuscript written by other than an expert printer *like myself*, even," etc., and again he says, "If he is an '*expert printer*' besides," etc., implying by quotation marks that I had said that I was an expert printer. That these italicized words were used by me I deny, and refer the reader, for evidence, to the original statement on page 305 of Aug. "Review." His many other contemptible misrepresentations, insinuations and inuendos I pass as too mean to be replied to, and I will only add that I can with patience and respect, discuss a matter with a fair, honest opponent, but for one who uses such methods as were used in Wettstein's tirade I have only contempt, and patience ceases to be a virtue; and so I shall refrain from replying to anything more of the kind from the same source.



SOURCES OF CONSOLATION, FROM VARIOUS VIEW-POINTS.

¶ Among the many letters of sympathy received on account my great bereavement by the death of my dear wife, Oct. 18th, from kind-hearted friends, some were from non-believers in a future life, some from Spiritualists, and some from believers in the Christian idea of a future life, with its heaven and hell. All offered sentiments of consolation, and I am grateful to all alike for their kind expressions; but the various kinds of expressions growing out of the influence of those beliefs and disbeliefs were strongly marked,

Some of the Spiritualists kindly assure me that my wife is not dead; is near me all the time and eagerly waiting and watching for the time when I shall go "over there" and be with her again. But I cannot believe that they *know* that any more than I do; and even if I knew it were true, the knowledge would not

afford me much consolation, because the Spiritualistic ideals of the future life are not alluring to me. When I am weary, let me rest—not go to a world of continuous ritualistic performance and rigid disciplining. Or, as some believe, if the “spirit world” is an exact counterpart of this substantial, material world of ours, I must conceive of racking pains, horrid cancers, awful mental abnormalities, heartaches, partings, and even other deaths over there—for a counterpart must correspond fully with its counterpart—and the thought that my dear ones have not after all found release from these evils (for they *are* evils in the light of both science and common sense, notwithstanding metaphysical speculation) affords no consolation to me; if my dear ones *must* suffer, I prefer to have them with me where I can at least try to afford them relief and comfort.

But what shall I say to my Christian friend and relative (niece) in Ohio, who believes that whosoever believes that Jesus, the son of a woman who consorted with the creator of the illimitable universe, is the sacrificial savior of a fallen race, “and is baptized,” shall after death live forever in perfect happiness and magnificent glory, while those who do not so believe and were never baptized shall after death forever suffer tortures beyond the power of human imagination to fully picture? This friend, of course in all kindness and sorrowful sympathy, wrote as follows to her cousin (my daughter, whose belief about the future are the same as my own), saying:

“You must be very lonely now, but it ought to be a great deal of comfort to you to remember that you were always so good to your mother. Very few daughters are so kind and loving to their mothers as you have been. [The writer lived some time in our family and speaks from intimate acquaintance.—ED.] But you will always miss her. I only wish you could have the same faith I cling to, of a better, happier life; it makes the separation so

much easier to bear. Forgive me if I speak as you would not have me speak, but it seems to me at such times one ray of hope for a future life is worth more than everything else the world can offer."

To the writer, such a statement may have appeared wholly consistent and rational, because of early training and lack of close study of the matters involved. To me, the statement appears wholly inconsistent and self-contradictory. Let us see: My three children who died when very young, knew nothing of any Redeemer and were never baptized; what am I to think their condition is, or is to be, in the future life supposed to be revealed in the New Testament, if I accept that "faith"? Do you say that such will be "saved" without the belief and baptism? But how do you know that? The New Testament does not so assure me; and even though I might hope that such would be the case, I still must fear that it will not be, and there would be no consolation in a hope accompanied by a fear that my darlings were doomed to eternal torture. No, let me believe they are asleep.

And what am I to believe is the fate of my dear, deceased wife? For she was never baptized, and she not only did not "believe on" Jesus Christ as a son of God and sacrificial Redeemer, but she did not believe that such a hybrid between God and man, or even such a man, ever existed, except as a poetic fancy, or myth, originated by ancient pagan sun-worshippers. The only "Savior" in which she believed was "life well lived," her only creed, *Do Right*.

Here's a parable: On one side of a street is a hospital in which lie a mother and three of her children who are victims of a horrible gasoline explosion. They were all terribly burned and are writhing in awful agony from torturing pain. The husband and father, whose anguish is almost more than he can bear, asks the physician if they can recover, and the answer is, "Impossible! and the worst is, they must suffer

thus for several hours before unconsciousness banishes their horrible pains." Is this consoling? In a cottage on the opposite side of the street a mother and three of her children are lying in their beds all wrapped in a peaceful, dreamless sleep, all wholly unconscious even of the presence of the loving husband and father, who has just come in weary from a long day's hard labor. "No," he says in a soft whisper, "I'll not waken them even with a kiss! Let them *rest*." Is there not consolation in that thought for the failure to lovingly greet and be greeted as before?

"But he knows," you say, "that they will awake in the morning to greet him." No, thousands pass every year directly from the sleep on the couch to the sleep in the grave. He may hope, with some misgivings, but he cannot know. But let me continue:

Suppose that by a fiat of Fate, those in the hospital are doomed to neither die nor recover while decillions of ages pass, and the father believes this decree has been made. And then suppose that Fate decrees that the sleepers in the cottage shall never in time or eternity awake to consciousness, and that the tired husband himself will soon lie down to a never-ending unconscious sleep. He believes this, and while he sorrows for the present loss of his dear ones, he says to his aching heart, "My loved ones suffer not because of this separation; of that I am so glad. As for myself, the time will soon come when I, also, shall be unconscious of them as they now are of me, and we shall forever be at rest."

See that mother with her child peacefully and confidently sleeping on her bosom! 'Tis Mother Earth and the Dead Race of the Past!

Which affords the greater consolation, the belief in a future life in which we fear our loved ones may be in eternal torture, or a belief in future unconsciousness in which they can never suffer again?

¶ That great national cant, "In God we trust," has at last been omitted from the United States coins, by order of the President. There is not, and never has been, any law or reason for putting it there. It is, and always has been, a national lie, for in all money matters everybody, including the most devout Christian, trusts wholly and solely in the coin itself, with the single exception of the counterfeiter. The motto, if used at all, should read, "The god we trust," or "In this god we trust," for that would have the merit, at least, of being the truth; for the great American god is the Almighty Dollar, and his image is \$, which I interpret, Crookedness coiling around Uprightness!

¶ It has been reported that the excellent Liberal Freethought journal of Waco, Texas, the *Searchlight*, had been finally suspended on account of lack of financial support, but I have received a letter from the editor, J. D. Shaw, in which he says many of his paper's admirers are coming forward with such liberal offers of assistance that he expects to resume publication, and I hope to see the *Searchlight* "come up smiling" again about the first of the new year.

¶ The many "Review" readers who have kindly sent me letters expressing their sorrow and sympathy with me in my late loss by the death of my dear wife have my sincere thanks; and I am sorry that my excess of labor prevents me from presenting my thanks in a personal letter to each of them.

¶ Associate Press dispatches in the dailies of Nov. 16th announce the sudden death of Dr. Moncure D. Conway, on the 15th of November, in Paris. He was widely and favorably known among Liberals as one of the ablest and most prolific of Freethought writers.

¶ The article on page 472 headed "Erratic 'Teleo-Mechanics,'" is a copy of an article sent to the *Blue Grass Blade*, in which it will probably appear about the same time this number of "The Review" is out.

CORRESPONDENCE.

"THE UNVARNISHED TRUTH."

Pentwater, Mich., Nov. 9.—Wife and self have been on a little visit, since Oct. 14th. to my eldest daughter, Mrs. Agnes J. B. Campbell, Schoolcraft, Mich. . . . I took your book, *A Future Life?* along, but a round of visiting shut out my contemplated review of it. I now, however, command my time, and shall give myself that pleasure. Your logic is keen and incisive, and you "hew to the line."

The illogical Kerr says [in his paper] that he "hoped to be able to adopt *A Future Life?* as a text-book to refute the evidences of a future life, but he spoiled it by tincturing it with his Agnosticism. Authors should no longer try to ride two horses at once by producing a 'straddle' book to catch the trade of two or more factions."

If any man ever gave proof of perfect sincerity, a desire to serve the unvarnished truth, you do. It is quite natural that such policy-mongers as he should conclude that authors write books for pelf—if they do not agree with him! I wish your volume could be circulated by the ten thousand.

W. F. JAMIESON.

Los Angeles, Cal., Oct. 30.—In general, I am inclined to agree with your conclusions [in *A Future Life?*] concerning the whole subject, and I have placed your book in my library where it will be in constant reference. I believe with you, that it is time we looked at the question of the future life from a rational and scientific point of view. I look for a large circulation of your book and believe it will do much good.

REYNOLD E. BLIGHT.

[Assistant Editor of "Fellowship" magazine.]

Table Grove, Ill., Nov. 8.—It often occurs that half-baked Liberals falter whenever misfortune or death overtakes them, giving rise to the saying that "one can *live* without religion, but when he comes to die he must have the consolation of the hope of immortality." To me, the idea of personal immortality is absurd, and is only another of the manifold manifestations of human conceit.

[REV.] PAUL JORDAN SMITH.

[Minister First Universalist Church.]

THE MATERIALIST ASSOCIATION.

Brooklyn, Conn., Nov. 12.—The main object of the Materialist Association is to band together all Materialists ; that is, all who thoroughly believe there is no God and no future life. We think this banding together will increase cooperation and confidence in propagating Materialism, and encourage nature study, scientific lectures, discussions, and promote practical morality, health, good citizenship, in place of theological and Spiritualist teachings. The Association has no membership dues. All who secure new members become secretaries and may organize Sections anywhere. We have 109 members; and, if all Liberal papers will print this article, so all of their Materialist readers can know about it, we ought to have 1000 members by next spring.

Why not start a Section of the Materialist Association in every Liberal paper that will allow a bit of space? Each Section can carry on the Materialist propaganda in their own way, with or without dues, by-laws, etc. Why not have a Section started also in every Freethought society where there are any Materialists? Organize and have meetings, or work together as best you can to increase the enrollment of Materialists and help free the people from belief in God, a future life and religious follies, and help them start more beneficial kinds of Sunday meetings. "Get busy," and see who can enroll the biggest Section and accomplish the most with it. Of course every secretary should keep me posted on number of members, etc. By this union of Sections, for mutual encouragement and the strength of numbers, each Section maintains its equality of rank. We would welcome a HUMANITARIAN REVIEW Section into this brotherhood of Materialists.

To become a member, write, "I am a Materialist; there is no God or future life. Count me a member of the Materialist Association," sign name and write address, and send to me.

ELIZA MOWRY BLIVEN, Box 76, Brooklyn, Conn.

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